FRISBY CHURCH AND PARSONAGE.

Frontispiece.

A MEMOIR

OF THE

REV. ROBERT TURLINGTON NOBLE,

B.A. OF SIDNEY SUSSEX COLLEGE, CAMBRIDGE,

MISSIONARY TO THE TELUGU PEOPLE IN SOUTH INDIA.

BY HIS BROTHER,

THE REV. JOHN NOBLE, B.A.
RECTOR OF NETHER BROUGHTON.

WITH MAP AND SIX ILLUSTRATIONS.

Second Edition.

SEELEY, JACKSON, AND HALLIDAY, 54 FLEET STREET.
LONDON. MDCCCLXVIII.

Rec'd. Feb. 20, 1873,

21,106

INTRODUCTION.

I HAVE been requested by some of my late dear brother's most valued friends—earnest supporters of the cause of missions to the heathen—to write a Memoir of his life, and especially of his labours among the Telugu people of South India, where, with untiring zeal, for twenty-five years he exerted himself in educating the higher castes of Hindus, in order to raise up a Native Christian Ministry. There God graciously granted him such success that his school in Masulipatam has become 'one of the best in India.' There a goodly number of Brahmins, and young men of high caste, have been instructed in sound learning; and some, at the risk of life and earthly goods, have nobly renounced their idolatry and caste distinctions, and openly professed the faith of Christ, and are now preaching the Gospel to their brethren.

I have felt it a duty to comply with this request; and I consider it a privilege, and trust it may prove a blessing to others, to trace such a life from its first commencement in Divine grace, through a long course of industry, self-denial, and benevolence, with its varied trials and successes, to its final triumph over sorrow and death.

It was a noted saying among the wiser heathen, 'To see a good man struggling with adversity is a sight worthy of the gods.' St. Paul, in similar language, tells us on Divine authority, 'We are a spectacle to God, to angels, and to men.' If this be true of all Christian men, how especially is it applicable to the Christian Missionary in heathen lands! for where are such important conflicts carried on, and where such great and lasting interests involved?

Can it be a question, then, whether the man who devotes his whole life, from motives of pure benevolence, to rescue twelve millions of wretched idolaters from all their superstitions and crimes to the enjoyment of all that civilisation, purity, and peace, which the reception of Christian truth always brings with it, and which has elevated European nations, once equally barbarous with Asiatic, to their

present greatness and superiority;—can it be a question, I ask, that the man who deliberately chooses such an object as his calling and life-work, who pursues it with unflinching courage in the face of difficulties and discouragements, who never tires, never looks back, who for it sacrifices all things which men in general seek as the means of making life happy;—can it be a question whether such a man is worthy of observation by those of his own time, and even by future generations?

And if we add to these considerations the fact that these 12,000,000 of men, whom he went to reclaim from their idolatry and impurity, and to educate in sound learning and Christian faith, were his own fellow-subjects, but for more than half a century, under British rule, had been utterly neglected, and left to live and die without Christ, without God, and without hope; would not the men who first stepped forth to rescue their Church and country from the charge of this shameful and most sinful apathy be more especially worthy of observation, and that their lives should be recorded as examples to others?

Are not also the honour of Christ our Saviour, and His divine doctrines concerned?

Who, may we not confidently ask, imitate so closely in all respects Him 'who came to seek and save the lost;' who fulfil so well the great commission to His Church, 'Go ye into all the world, and preach the Gospel to every creature,' as the Christian Missionary? Is He not with them according to His promise, 'Lo, I am with you alway, even to the end of the world?' Yes; these men go in His strength; they partake largely of His spirit; they are not only the 'messengers of the Churches,' but 'the *glory* of Christ' and the Christian religion. They show forth the excellency of His kingdom, its power and benevolence, both at home and abroad; and by them the world lying in wickedness is to be regenerated: ought they not, then, to be had in remembrance?

Is not also the honour and increase of the Christian Church concerned? A Missionary is a representative man, exhibiting to the Church and the world the character and design of those who send him forth on his errand of mercy. He has been chosen by them, supported by their benevolence, their prayers, and their sympathy; and a detailed history of his life and labours, his trials and successes, while it must be deeply interesting to them, is also an appeal to all

professing Christians for increased zeal and energy in extending the knowledge of the truth.

The former see, with thankfulness and joy, that their pecuniary contributions and their prayers have not been offered in vain; and the latter are stimulated to join in a work which God has blessed, and to say, 'We will go with you, for God is with you.'

Entertaining these views, I firmly believe, that of all biography that which gives a history of the lives of devoted men of God is the most valuable and edifying; and of all Christian biography that of the Missionary is the most interesting and instructive; for we clearly trace the Saviour's spirit and likeness, and hear in them a voice calling us to rise above earthly things, and press with all diligence towards the mark for the prize of our high calling of God. Of these delightful books given to young people I have been permitted to see cheering tokens of holy influence, not only in calling forth a missionary spirit, but in brightening the bed of death with heavenly rays of peace and comfort, and do not doubt that, through these Memoirs, the Missionary being dead, yet speaketh, and will continue to speak to many hearts, with a power and energy which ordinary men do not possess.

How many Missionaries, now labouring with success among the heathen, trace their first desires for this holy calling from reading missionary biography?

Truly is it said, 'The blood of the martyrs is the seed of the Church.' Such men never die, but spring up again by a Divine decree in the same likeness, and in increasing numbers.

To endeavour, therefore, to make the lives of such men stand out before the world, to glorify God in them, appears to me to be a duty we owe to that Saviour who endued them with His own Spirit, to the Church, to the Society which sent them forth, to the heathen world, to ourselves, and to future generations.

Their bodies may moulder amidst the plains of India, the sands of Arabia or Persia, the snows of Iceland or Labrador; *but their spirits will live* in their heart-touching appeals for the heathen world, in their sufferings and trials for the glory of their Saviour, in their unwearied patience, in their lives offered up a loving and living sacrifice for the salvation of men, *and reproduce themselves* to the glory of the grace of that Divine Lord, who wrought all their works in them, and stamped them with His

own image, and will never cease to call, and qualify, and send forth such labourers, 'till the kingdoms of this world shall become the kingdoms of the Lord and of His Christ;' and righteousness, and peace, and joy, 'shall cover the whole earth, as the waters cover the sea.'

Is not this object, namely, the evangelization of the world, one of the grandest the human mind can entertain, and the accomplishment of it the desire and prayer of all good men? May that Saviour, with whom is the fulness of grace and the omnipotence of power, bless this weak but willing effort to promote His glory, to the edification of His Church, the increase of a missionary spirit, and the conversion of perishing sinners; and to that Saviour be all praise and glory for ever.

J. N.

Nether Broughton,
Nov. 23, 1866.

NOTE TO THE SECOND EDITION.

CERTAIN anachronisms having been remarked in the former edition of this Memoir, I feel it only just to my readers and to myself to explain that the great bulk of Robert Noble's letters, which had been collecting for years with a view to publication, were unhappily destroyed; and therefore I was compelled to use such materials as came to hand in the best way I could.

J. N.

Nether Broughton,
July 15, 1868.

CONTENTS.

CHAPTER I.

1809–1822.

Robert Noble's Birth-place, Parentage, Family, and Family Influence . . . . P. 1

CHAPTER II.

1822–1827.

Early Decision of Character—Oakham School—Great Industry—Consistency and Success—Character of Head Master and School 14

CHAPTER III.

1827–1831.

Cambridge — Prospects of Distinction — Over-taxed Mental Energies—Missionary Longings—Spiritual Conflicts — Failing Health — Withdrawal from Cambridge 25

CHAPTER IV.

1831-1838.

Important Questions decided—Recovery of Health—Preparations for Usefulness in the Missionary Field—Private Tutorship at Brighton—Conscientious Discharge of Duties—High Estimation acquired, both Private and Public—The Telugu People of South India—Resolution to Enlighten them . P. 42

CHAPTER V.

1839-1841.

Curacy at Old Dalby—Death of his Father—High Estimate of the Ministry—Happy Effect of his Labours—Permanent Results 70

CHAPTER VI.

1841.

Origin of Telugu Mission—Its Adoption by the Church Missionary Society—Henry Fox and Robert Noble accredited Missionaries—Letters on the subject . 91

CHAPTER VII.

1841-1842.

Departure of the Missionaries for Madras—Arrival and Reception—Descriptive Letters—Incidents of Voyage—State of the Madras Mission—Journey to Masulipatam—Place and People described—Pitiable State of Widows—Letters . . . 115

CHAPTER VIII.

1843–1844.

Henry Fox at the Neilgherries—Robert Noble studying Telugu—Public Examination and creditable Result—Opening of his School with Two Scholars—Rapid Increase of Pupils—Daily Routine—Letters . . . . P. 145

CHAPTER IX.

1844–1849.

Robert Noble's Influence with Europeans—Promotion of their Spiritual Welfare—Sympathy in their Trials—'Evil Report and Good Report'—Letters 167

CHAPTER X.

1849–1852.

Progress of the Mission—Letters—Official Report of the School—Instruction given—Seventy-four Pupils, chiefly Brahmins—The Scriptures studied by them with deep Interest—Their Appreciation of a thorough Education—The aged Brahmin and his Two Sons—Suicide of a Brahmin Widow—Arrival of further Help—Letters . . . 200

CHAPTER XI.

1852–1859.

Robert Noble's Suggestions for Extending the Mission — Mrs. Sharkey's Boarding-school for Girls — Itinerating — Industrial School — Inviting Missionary Fields — First Conversions — Great Excitement — Wife of a Convert happily regained — Her Conversion and its Influence — Her Character and Death — Earnest Desire for a Zenana Mission — Mission at Ellore, 1854 — Rugby Fox Memorial — More Conversions — Departure of Mr. Nicholson — Character and Standing of the Converts — Less Excitement, and more rapid Recovery of the School — Letters 232

CHAPTER XII.

1859–1864.

Mission at Bezwara, 1858 — Surprising Development of Robert Noble's School — Government Notice attracted — Sir C. Trevelyan's Testimony — Robert Noble's Views regarding Separate Schools for Caste and Non-Caste — Native Youths — More Conversions — Aid Solicited — More Missionaries sent out — Fresh Ground taken up among the Kois on the Upper Godavery River — Necessity of increasing the Pay of the Mission Teachers — Government Grants in Aid — Urgent Need of Lady Teachers for the Native Zenanas — 300 Pupils in the School — Want of additional School Buildings, and Funds for constructing them — More Conversions 265

CHAPTER XIII.

1864–1865.

Awful Violence and Consequences of the Cyclone—Robert Noble's failing Health—Inducements to leave resisted on account of his Converts—Inability to attend at the Re-opening of the School—Robert Noble's Death and Burial—Estimate formed of him and his Work by the Missionaries, the Europeans, the Natives, the Church Missionary Society, and the Government—More Conversions—Conclusion 307

LIST OF ILLUSTRATIONS.

FRISBY CHURCH AND PARSONAGE . . . *Frontispiec*

MAP OF THE TELUGU COUNTRY . . . PAGE

EXTERIOR OF SCHOOL, MASULIPATAM . . . 14

INTERIOR OF SCHOOL, MASULIPATAM . . . 16

THE GOPALASWAMI PAGODA, ELLORE . . . 23

BEZWARA, AND THE KRISHNA ANNICUT . . . 25

THE MISSION-HOUSE AND SCHOOL, ELLORE . . . 26

70
Bursole
Mandivee
Gulf of Cutch
Dwarka
Rajkote
Cambay
Baroda
KATTEWAR
Poor Bunder
Nerbudda
Surat
Diu I.&Ft.
Portuguese
Gulf of Cambay
20
ARABIAN
SEA
Bassein
BOMBAY
Satara
15
Goa
Portuguese
70

MEMOIR OF THE REV. R. T. NOBLE.

CHAPTER I.

1809–1822.

PARENTAGE AND FAMILY HISTORY.

'My boast is not that I deduce my birth
From loins enthroned and rulers of the earth;
But higher far my proud pretensions rise,
The son of parents passed into the skies.'—COWPER.

ROBERT TURLINGTON NOBLE, the subject of this Memoir, was the youngest son of the Rev. John Noble, the late Vicar of Frisby-on-the-Wreak, in the county of Leicester, and of Sarah his wife, and was baptized on the 9th March, 1809. To these excellent parents must be attributed, under the Divine blessing, in a great measure, the piety, usefulness, and devoted zeal of their missionary son.

How wonderful are the ways of God, and how

delightful the employment of tracing the streams of Divine grace to their source! How often do they rise where we least expected them, and flow through channels which, barren in themselves, are made beautiful and full of life!

Let me delay the reader for a few minutes to show this fact illustrated in the life of Robert Noble's father.

There was, in the middle of the last century, an annual gathering for athletic sports held on the borders of the three northern counties of England—Cumberland, Westmoreland, and Lancaster, to which great crowds of people were attracted, and a most exciting contest for victory was exhibited.

His father, a Cumberland man, then student at St. Bees, and a candidate for the ministry, was, in the company of the second master of the school, and other students, a deeply interested spectator of the scene. As the sports proceeded it became evident that the most powerful man belonged to another county, and Cumberland, jealous of her fame, was greatly alarmed lest the victory should be wrested from her. One hope, however, remained—would John Noble of Nether-town enter the arena? Entreated on every side, encouraged by the second master, who promised to use all his influence with the Principal to avert his displeasure (for to take part in these exhibitions was well known to be contrary to

the discipline of the school), he was persuaded to enter the lists, and was victorious over all opponents. The consequence, however, was, that he was expelled from the College, and only received back after a year's rustication, on a solemn pledge not to offend again. This expulsion, and the consequent displeasure of his relatives, obliged him to leave his home, and to seek employment as a teacher and a merciful Providence directed him to the house of a pious Quaker, a farmer, who appears to have conceived for the young man in his troubles that admiration which Jonathan felt for the vanquisher of Goliath, and which knit their souls together in the strongest friendship. This 'Friend,' a most devout Christian, found under the gigantic frame and muscular development of his young *protégé* a mind of singular gentleness and purity, a conscience tender and awakened, and a heart thoroughly desirous to keep the law of God, though unenlightened as to the doctrines of Divine grace in the Gospel; and he, therefore, with apostolic charity, took the young man and 'expounded to him the way of God more perfectly.' One subject, very characteristic of the faithful '*friend*,' he pressed specially upon him,—'that no man can become a true and efficient minister of the Gospel unless he be called of the Holy Spirit, and himself made a partaker of Divine grace; and that retirement and study of the Holy

Scriptures, with prayer for that Divine aid, were the appointed means of obtaining these essential qualifications.' The word was blessed. From that time he opened his heart to the influences of the Holy Spirit, entered into his closet and shut the door about him, and prayed to his Father who seeth in secret; and his future life was one of gradually increasing piety, usefulness, and honour.

Such were the means of the conversion of Robert Noble's father to a life of faith and holiness. The river of the water of life flowed into his soul, and became a source of blessing to others—to his family, and especially to the subject of this Memoir. The village of Frisby, which, when he entered upon it, was one of the most demoralized parishes in England, notorious beyond others for drinking, cockfighting, Sabbath-desecration, contempt of the ordinances of religion, and of the Church, became, through the patient, earnest, and exemplary conduct of its new Vicar, a happy village, where education, morality, true religion, and an attachment to the Church of England, were all to be found in healthy and vigorous growth; and many who have left this world, and some who still remain, will rise up in the great day to call him blessed, who not only led them to Jesus, but lovingly walked with them in the path of life. Moreover, even some faithful ministers of Christ now living owe their first religious impression to him, as

the minister of God to them for good; and thus is felt the influence of the pious Quaker and his *protégé*, descending through generations, and exemplifying the fact that words spoken and deeds done in the love of God to one neighbour may hereafter benefit thousands yet unborn, and bear fruit in other times, and even in distant lands, to the comfort and edification of men, and to the honour and glory of God.

Robert Noble's mother, in character and disposition, was in many respects the very reverse of her honoured partner. His mind, massive and powerful, moved slowly, and only exerted itself on great occasions, and then with a ponderous kind of influence not to be resisted. She, all quickness, energy, and versatility, was another Martha; and attended to everything, even the most minute, which could have any influence on her family; and made an income, which would now be thought contemptible, perform wonders. Descended from a highly respectable ancestry, she was not satisfied to remain in a depressed condition, and was always urging her children forward in the race of honour, that they might distinguish themselves in whatever course they adopted, and always aim at the highest attainments: yet, with all this natural ambition, she was an earnest Christian, and never put religion in the background, but believed that it taught us to excel

in everything. Worn out with incessant, loving, anxious cares for her family, she lost her vigour, when about fifty years of age: but nevertheless lived, with merciful intervals of comparative health, till near seventy, and died two years after her husband; having lived to see her children raised to positions of honour and usefulness in the learned professions, which at one time she could little have anticipated, and which called forth her deepest gratitude to God. Her last act was to conduct family prayer on a Sabbath evening, with the two maiden ladies with whom she was living, and shortly afterwards she was discovered in a fit of paralysis, and rested from her labours with Him whom her soul loved. From her precepts and example Robert Noble contracted that habit of precision and attention to the minutest details of duty, and that love of order, which so strikingly characterised all his proceedings in every department of life; his neatness in dress, his strict attention to diet, his punctuality and regularity in his engagements, and his inflexible determination not to be diverted from any object he desired to attain.

It would, however, be giving an imperfect view, and be a great injustice to the honoured memory of pious and devoted sisters, to omit their influence for good on their excellent brother. Brought up, as a consequence of Christian principle, to usefulness

in the world, and having received the best possible education, they early went out as governesses in pious clerical families in the county; and such was their spirit and character, that they were always treated as honoured friends.

Robert's eldest sister, a person of great energy of mind, opened a school for young ladies in her father's house; and not only was she the happy instrument of producing religious impressions on many mothers and ladies now occupying influential stations, but aided by her successful labours in sending two of her brothers to the University. To her therefore, in a great measure, Robert Noble, as he himself ever gratefully acknowledged, owed the excellent education which he received; and by her and her kind husband he was sustained in his missionary work for twenty-four years, with a liberality which never tired, and to which he always looked with a cheerful and loving confidence, which was not only never disappointed, but always exceeded. She died about a year before him, having wept over his trials, rejoiced in his successes, and ever sustained him with her constant, faithful prayers.

If, however, to his eldest sister, Letitia, must be attributed the education which fitted him for such great usefulness in India as an educationist, to his younger sister, Anne, who was a most devoted servant of the Lord Jesus, must be attributed

in the greater degree his ardent spirit, his self-sacrifice, his burning zeal for his Saviour's glory, and his resolute determination to spend his life in teaching the perishing heathen the way of happiness and salvation. Her earnest piety, joined to her personal attractions, would remind those who knew her intimately of the words of our great poet:—

> 'Her grave rebuke,
> Severe in youthful beauty, added grace
> Invincible; abashed the wicked stood,
> And felt how awful goodness is, and saw
> Virtue in her shape how lovely!'

The writer of this memoir, when a thoughtless youth of seventeen, has often trembled before her as, with winning tenderness, she would speak to him of the love of Jesus, and urge him to a life of devoted obedience to the Saviour. About the age of nineteen, in the year 1822, she married the Rev. H. Palmer, who had exchanged the sword for the cross, and who, having been aide-de-camp to Sir H. Ellis in the Peninsular War, went, at its termination, to aid in a higher warfare, and assist* Mr. Johnson, in Sierra

* Mr. Palmer was not indeed officially connected with the Church Missionary Society, but none the less did he owe his appointment to the selection of their committee, and was with his devoted wife, thoroughly identified with all the Society's plans for the regeneration of Africa. He is thus noticed in the *Missionary Register* for 1823, p. 303:—

Leone, to educate the poor Africans, and to bring those released from earthly bondage to the glorious liberty of the children of God. Their labours in Africa were however, in the mysterious providence of God, ordained to be of very short duration. Arriving in March 1823, Mr. Palmer was seized with a fever while on a visit to Mr. Johnson, which proved fatal in a few days. This was on the 8th May, and on the 1st of June following, through fever, and the loss of her new-born child, Mrs. Palmer's cup of sorrow was filled to overflowing, and she resigned her spirit into the hands of her merciful Saviour.

Did she live in vain? were her zeal and labour of

'In recommending the Rev. H. Palmer to the Government for the Second Chaplaincy of the Colony, the Committee hoped that the experience which he had had of various climates, during an active service of some years in the army, would have prepared him successfully to encounter that of Sierra Leone; and in this they probably would not have been disappointed, but the fatal fever which broke out, and which seems to have had no affinity with the usual fever of the climate, cut short a life which promised to be most valuable to the colony. . . . His afflicted widow writes:—"He died, trusting in that Blood which cleanseth from all sin. Oh, how he has laboured for his Lord since he came into this land of darkness! and now he has entered into rest. At Regent's Town, where he died—that blessed, highly blessed place—he is buried." In the true spirit of missionaries, neither the dying Christian nor the mourning wife repented of going to Africa.'

love lost? By no means, as the following incident will show. Passing through Oakham, where her brother Robert was at school, on her journey to far-distant Africa, she yearned with intense desire again to embrace him, and take a final farewell. It was very early in the morning, and with some difficulty she was allowed by the coachman a few minutes for this most important interview. Obtaining admission into her brother's room, in sweet accents of affection she pressed upon him, in a few winged words, the deep importance of instant decision in religion, pledged him to read his Bible daily, and to pray for her and the heathen; and expressed a hope that one day he might follow her into the missionary field. Who can tell the power of such words? From that hour Robert Noble was a sealed missionary to the heathen — the word spoken in the fulness of love sank into his soul; and though, through his natural modesty and sense of unworthiness, he kept the young resolve secret, and nursed it in his own bosom, yet the holy leaven was at work, and never ceased its influence till it permeated his whole being, body, soul, and spirit.

The following letters of Mrs. Palmer, written after the sudden death of her husband, whom she survived only three weeks, will show the firmness of her faith and her heavenly-mindedness; and those who knew Robert Noble will recognise in him much

of the spirit of his sister's Christianity. It is also a striking coincidence that his colleague, Henry Fox, was in like manner deeply indebted to the spiritual influence of an elder sister.

The first letter, written shortly before her death, is extracted from the *Missionary Register*, 1823, p. 307:—

'He who can never err, whose love can never fail, has seen fit to take my beloved husband to Himself; and can I reply against God? I cannot; I will not. "It is well." The hour was come, and His Name was glorified. Oh, may I still glorify my God! convinced that this is one of those ALL things that shall work together for good. God is my present help in trouble. Such have I found Him, and as His promises are sure, such shall I find Him. It is a trying time. Happy are they who know the Lord, who are depending simply for acceptance on the blood of Jesus. As long as His Word is sure, they are safe. Oh, if you could see the villages here, you would indeed bless the God that doeth wonders! The morning we rode to Regent-town we were quite overcome.'

The second, to Mrs. Vaughan, the wife of one of the Missionaries, was written seven days before Mrs. Palmer's death:—

'*Freetown, May* 31, 1823.

. . . . . 'I am very unfit to write; yet, as you request a few words, I will endeavour to comply. I feel, my dear Mrs. Vaughan, they will probably be my last; and do I wish that they should not? No! I would not linger here an hour after that appointed by God for my quitting this body of sin and death; nor would I depart an hour sooner than that to avoid much pain and suffering.

'*I am sure He will do well.*

'I fear not death, sinner as I am. I have a sure and certain hope of a glorious resurrection. "The blood of Jesus Christ cleanseth from all sin." The assurance of this was my husband's support in his last hours. He was, indeed, all that my heart could wish. How did he labour for his Lord, and suffer for his Master, his beloved Saviour!

'"Set not your affections on things on earth," needs to be continually sounded in our ears; and, oh! let these words dwell in your heart. You may be called to suffer as I do; but you will not be forsaken. As sure as Jesus is Jehovah, so surely will you find that strength which is promised in His word. Glory be to His grace, that one so vile as I have found Him *all* to me! It is true that I want the society of him who was all my earthly joy; but I will not utter one wish to have him here. He is in

glory, and could I desire him to exchange with all that is inglorious? Besides, the hour was come. His Father's name was glorified according to His own purpose, and that satisfies every murmur. May you and your dear husband hold each other as loans, with every precious gift that our God may bestow upon you.

'It is a trying and an awful time. European missionaries dying in numbers; but fear not: it is for Jesus we suffer, and surely we cannot refuse.

'"Rejoice evermore." "In all things give thanks." I find it hard to thank God for removing my dear husband, but I know that He who has enabled me sometimes to do so will still continue His grace.

'I have found the latter verses of Rom. viii. 23, and Ps. xlvi. great treasures. May the precious blessings of Num. vi. 24, be your portion!

'ANNE PALMER.'

Thus beautifully and richly endowed with the graces of Christian faith, hope, and charity, and honoured to wear the martyr's crown, Anne Palmer died at the age of twenty-one years, beloved by all who knew her.

CHAPTER II.

1822–1827.

SCHOOL-DAYS.

Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων.
'Ever he strove in virtue to excel.'

THE early education of Robert Noble was conducted principally at the Grammar School at Oakham, then under the head-mastership of Dr. John Doncaster, formerly Fellow and Tutor of Christ's College, Cambridge, one of the best scholars of his day; and was continued from 1822 till 1827. One of the most remarkable traits in Robert Noble's character, which manifested itself even at this early period of his life, and will be ever afterwards most prominent throughout his career, was decision of character combined with firmness of purpose. Whatever he attempted he would effect, if possible; and no amount of difficulty, danger, or opposition, would deter him when his resolution was taken. *Tenax propositi* * might

* 'Of great decision.'

have been given as his motto through life, and to this quality was united great courage. Many instances might be adduced to illustrate this striking feature of his character, but two only shall be given.

When only ten years of age, at the risk of his own life, he defended an elder cousin from an infuriated cow, which had thrown him down, and was endeavouring to gore him. Robert Noble, mere child as he was, ran to the rescue, and with a small whip stood striking at the face of the cow, until timely help arrived, and saved them both. It is also a striking coincidence, and shows the connexion of India with even the most retired villages of this country, that the two cousins both died in that far-distant land—the one as a soldier in the fatal Pass of Cabul, and the other, the subject of this Memoir, at Masulipatam.

The second instance is the following:—

A party of young men met on a fishing excursion at Frisby, and one of them had ridden to the fishing-ground a young horse, which had given him great trouble on the road by its violence and restiveness. When the time of luncheon came, something had been forgotten, and the owner jocosely offered his horse to any one who dared ride him to fetch the needed refreshment. The challenge was accepted by some, but one after another they were thrown. Robert, then a boy of only fourteen, offered

himself for the service, and, though dissuaded by all (for the animal reared and plunged so fearfully that there was danger of his falling upon and crushing his rider), mounted without hesitation, went through the ordeal with surprising coolness, and after a contest of some duration, in which all were looking on with alarm mixed with admiration, rode off, and returned in triumph with the desired basket.

Christianity directs, controls, and sanctifies the natural character, but does not destroy it: and so, when in after-life he had chosen the mission-field as the scene of his labours, and after much prayer and years of preparation entered on a course which appeared to him to promise rich fruit for the happiness of men and the glory of God, no love of ease, no fear of opposition, no dread of shame, could turn him from it —he set his face as a flint and nothing could change his purpose: hence his *iron* will, as it has been termed even by his friends; but it was only unbending when he believed it to be in accordance with the will of God. If conscious of any error, or even inadvertence (and he was singularly jealous of his own motives and ready to condemn himself), he would humble himself in the dust before God and man.

In giving an account of his school-days, a subject which will be interesting to many, I must express my grateful thanks to those of his schoolfellows who have favoured me with their assistance to fill up a

link in his life, which otherwise would have been lost.

'The child is father of the man,' and traces of what Robert Noble was by God's grace to become, will be forcibly indicated in the following reminiscences, which have been kindly contributed by three of his former schoolfellows, of whom one is a worthy member of the legal profession, and the others are filling positions of influence in the ministry of our Church:—

'17*th March*, 1866.

.... 'I need hardly say how pleased I shall be to contribute in any way in my power to the proposed Memoir of my dear friend, but I fear I could but do little. I left Oakham in October 1825, when I was only sixteen years old; and, if I remember rightly, I never saw him afterwards. We were most intimate during the two years and a half I was at Oakham; indeed he was my constant companion. Although fond of all the manly exercises of cricket, football, and jumping, in all of which he was a great proficient, and entered heartily into them, there was still generally a sober gravity about him; but he was not demonstrative, and I do not recollect that he conversed more than others on religious subjects. His temper was excellent. I never remember seeing him give way to irritability, much less passion. He was a

general favourite with the boys, ever ready to join in their games: *but singularly industrious in his school work, which he never neglected.*

'It is most proper that the world should know something of the life of one who modestly and devotedly has for a quarter of a century been doing his Master's work so nobly; sacrificing all personal, family, and domestic comfort, and looking for no other reward than his Saviour's declaration, "Well done, good and faithful servant!" &c.

'—— ——.'

'*9th March*, 1866.

. . . . 'I fear my memory will furnish few details of interest with regard to R. T. Noble, and though early recollections are the strongest, yet my school-days were passed in a way that threw me more with the less worthy members (shall I say?) than with R. T. Noble. My first acquaintance with him was at the week's examination which took place at our entering Oakham. He was, if I remember rightly, the head of the school, and stood high in the opinion of the Doctor . . . .

'After this commencement of Oakham school life my own course was more with the eager, ardent spirits, who delighted to ramble through the Burley woods, to get into scrapes with the keepers, and, in fact, to make our out-door amusements the prior

object of our life, and our school work a secondary consideration; but though I thus saw comparatively little of Noble, I always respected him, and looked on him as a pattern for imitation, though one at which I was conscious of not aiming.

'He was always well prepared for his work with the masters; his translations were correct and neat, his verses without fault, and his general conduct irreproachable.

'Though he mixed with the set in which I lived but little, and was occasionally the subject of a joke amongst the more thoughtless, yet we all really respected him in our hearts; and I don't think that any of us were ever jealous of the high esteem in which he stood with the masters, for we felt that he really deserved it.

'His Sundays were very seriously spent, which was not the case with us all; and I remember an evidence of his having made them available for reading his Greek Testament: for when G—— began the practice of a Greek Testament lesson once a-week, and any questions as to critical knowledge of the text, or parallel passages for particular words arose, Noble was the one (almost, I fear, the only one) who could give satisfactory replies. I once asked him how he came to know so much of the Greek Testament, and he told me that he not only read a portion of it regularly, but that on Sundays he generally

translated portions of the English version into Greek.

'Noble was very kind and amiable in such intercourse as we had with him; and though he would not encourage idleness, yet if any boy *really* wanted help in preparing his lessons he could go to Noble, with the assurance that he would always explain any difficulties, and put him in the way of mastering the passage. My general impression of him was, that his intellectual powers were of fair average standard, and that he most conscientiously devoted them to the objects which he felt were those for which he was sent to school, and through which he was preparing for College and after-life. '—— ——.'

'*March* 15, 1866.

. . . . 'My general impression of Robert Noble at Oakham School is vivid enough: he was my senior (*i. e.* second senior), being at the head of the school when I, at the age of fifteen, was in the second class. I remember that all the little boys regarded him, some with love, some with fear, none with indifference. He was ever the ready protector of the weak from the tyranny of the strong, and never too busy with his own work to have leisure to explain difficulties to his juniors who applied to him. He would patiently explain, but never free any applicant from the necessity of taking all pains for himself.

He never overlooked bad language spoken in his hearing. With little boys he would tenderly argue; but with his equals in age he would *boil over with indignation*, almost at times losing his temper: the only semblance of a fault I can recollect. He had, of course, rivals, both in school games and school work, and was as conscientious in the playground as in the school or study.

'At cricket or football he always played his best; and often through perseverance and unflagging resolution gained for his side victory against both strength and skill.

'One event illustrative of his character I recollect with some degree of clearness. The rule was, "No fire in the chapel grate before Nov. 1." The weather was cold in October, and a boy collected wood and coal, and lighted a blazing fire just before prayers. Dr. D., on entering the room, was exceedingly angry, and threatened to expel the seniors unless the culprit was given up. Noble was going to College, and if expelled would lose his exhibition. He was in no sense implicated, but he knew who had lighted the fire. Dr. D. called on the two seniors *seriatim*. S., the first boy, soon returned. He had, I believe, simply defied the Doctor, and challenged him to find any one mean enough to tell. I watched Noble when he went into the bow-parlour for his interview I never saw such *suffering* de-

picted on a boy's face; but so thoroughly *mixed with decision. He had made up his mind: but what that was we never heard.* I believe it never transpired: the matter was hushed up. I should say, Noble was supported to tell the truth, even to Dr. D.; but enabled to do so without implicating others. He was perfectly chivalric in his estimate of schoolboy honour, though never in scrapes himself. I remember once showing to a friend a few words written by Robert Noble in my Bible. He said in a moment, "If the writer is in his right place, he is a *missionary to the heathen*, and will stick to his post." After your brother left Oakham, I saw nothing of him till the second year of my college life, and then only for a short interview. He was altered —the play and cheerfulness of his bearing was gone. He had resolved to go forth as a missionary, I believe, though he was a man of few words in such matters; and I suspect *he* felt as none who knew him would feel for him—that he was unworthy the high office he had selected. My love for him was very great. '—— ——.'

To the above extracts from correspondence showing the character of R. Noble at school, may be added the testimony of two ladies, who were entrusted by Dr. Doncaster to keep a boarding-house for little boys. With much feeling they informed

me, soon after Robert left Oakham for College, that he had exercised a most valuable religious influence on the school; and that to witness his approach with several of his school-fellows to the Holy Communion in Oakham Church was one of the most interesting sights they had ever seen.

And I conceive that few can read these letters without perceiving that a tone of moral health and discipline pervaded the Oakham school at this period, as it did for many years both before and after: which sent forth high-minded, conscientious, hard-working men into the Universities and professions, and by which R. Noble was prepared for his important mission.

Dr. Doncaster, like his pupil, was a modest, most conscientious, indefatigable student in his life. Eminent for his talent and scholarship, having taken the very highest honours at Cambridge,* he trained, during his long and honoured mastership of Oakham School, a goodly number of youths, who have been a blessing to their country and their Church; and though, through his singular modesty, no monument

* Dr. John Doncaster was entered at Christ's College, Cambridge, 1790. In 1791 he was Browne's Medallist; and at the close of his University course, in 1794, he came out as Senior Chancellor's Medallist and 2nd Wrangler. He was Tutor of Christ's for some years, and Master of Oakham nearly forty years, and died at the age of eighty-six.

has been erected to his memory, we have only to look around us on some of the most eminent and useful men in the Church, the Universities, and the learned professions, to learn what benefits he conferred upon the world and upon the generation in which he lived.

CHAPTER III.

1827–1831.

COLLEGE LIFE.

'Doctrina sed vim promovet insitam,
Rectique cultus pectora roborant.'—Hor.

'While learning brings the innate powers to light,
A Christian education guides them right.'

Residence at College is often the most trying and important portion of a man's life. It tests his principles, calls out his weaknesses or strength of character, induces habits of earnest study or of neglect and indolence; and its results are generally felt throughout his whole future course. It was most important to Robert Noble—important, indeed, as that time in which, as he himself has left recorded, he found Christ precious to his soul.

There are several valuable exhibitions connected with the foundation of Oakham School, which are confined to certain colleges at Cambridge, and which are a very important aid to those whose resources

are not affluent in bearing the expenses of a university education. As the second senior in the first class, Robert Noble obtained one of 40*l.* a-year, and was advised by his respected master to enter Sidney Sussex College, at which that exhibition was open, and where it was believed he would have a comparatively easy task in winning the College prizes and obtaining a fellowship. He became, therefore, a student in that Society in October 1827, with every prospect of rising to eminence among its members. His successful and talented opponent at school was entered at Trinity College, where greater competition and a wider field for honour were opened before him; but scarcely had he engaged in the contest when he was called away by an early death—a painful but salutary lesson to his schoolfellow that literary honour is of very uncertain continuance, and that he only can be called safe and happy whose hopes are fixed on an eternal foundation.

The honour of his school, the gratification of his family, the conviction, strongly impressed on his mind, that religion and duty urged him to strenuous efforts in using to the greatest advantage the opportunity of mental improvement thus afforded him, all combined to call forth Robert Noble's best and most earnest exertions; and he girded himself for the race with all that decision and self-denial which had marked his school career. To his great

joy also he found in his college time. [illegible] was capable of reading [illegible] success. [illegible] had taken high classical honours. [illegible] will his [illegible] because his [illegible] acquired in the prospect of his [illegible] university distinction. [illegible] reading, could [illegible] his health was [illegible] he honoured. He [illegible] his library was [illegible] numerous and costly [illegible] was considered as a [illegible] other advancement greatly [illegible]

But God meant [illegible] purposes: God disposes [illegible] Friends, though sometimes [illegible] the use of real honour and true [illegible] good seed which the Lord [illegible] the piety of his parents, and the [illegible] bright example of his sister [illegible] Mrs. [illegible], hidden in his heart, now began to germinate [illegible] his soul. Honour, college [illegible] the applause of friends, appeared to weigh [illegible] while the bitter cry of millions of heathen, [illegible] and help us,' and his Saviour's encouraging voice, 'Go, and I will be with you,' drew him [illegible] another. To one [illegible] and loving as he was, the strife between filial and internal obligations,

… what he believ…
… in the written
… In the f…
… his school day…
… what a cl…
… and in his pe…
… at Cambridge
… had been c…
… passed through
… his soul." Suc…
… the tr…
… of Go…
… Church. It
… and th…
… Jesus C…
… fellow-comm…
… medical degre…
… change, and be…
… produced a m…
… of that trav…
… and pe…
… could hav…
… him
… such thi…

was with him, and the flame only consumed his bands and purified his spirit.

To his clerical brother, stationed in a far-distant county, he opened his mind at the earliest opportunity afforded for a personal interview, and declared it to be his determination to go and preach Christ to the heathen world: but with the strict charge that the secret should not be divulged or made known even to his family.

In the meantime these trials of his spirit, joined to his over-reading, and the neglect of those strong physical exercises to which he had been accustomed, produced their natural results; and in his last term his health gave way altogether: and so complete was the prostration, that his private tutor, although he had expressed his opinion (and he was Moderator that year, and knew pretty accurately the prospects of the candidates for honours) that he would not be lower than third in the classical tripos, most unwillingly agreed that he must at once leave the University. Thus, worldly honours forsook him just as they seemed within his grasp — honours which he had well deserved by years of conscientious and intense application. He, however, bore the trial as a Christian man ought to bear it. It came to him like a voice from heaven, telling him of his own weakness, and bidding him to trust to the gracious purposes of Divine Providence in the arrangement,

and that of entire obedience to what he believed to be his Saviour's command, both in the written word and in his conscience, was terrible. In the former chapter, giving an account of his school days, we learn from one of his schoolfellows what a change had been wrought in his manner and in his personal appearance in his second year at Cambridge; and which, I believe, he truly concludes had been caused by this spiritual conflict. 'He passed through deep waters, and the floods went over his soul.' Such spiritual trials and exercises are oftentimes the training of those who are, in the good providence of God, preparing for great usefulness in the Church. It is the rough sea that makes the good sailor, and the enduring hardships the good soldier of Jesus Christ. His eldest brother, who was then a fellow-commoner of Trinity Hall, reading for a medical degree, was astonished and alarmed at the change, and began to fear that much learning had produced a morbid state of mind: but he knew not of that travail of the soul which was going on within; and perhaps few in the University in those days could have entered into his views, and have proved to him the friends in need. How he longed for such friends, prayed for them for years, but never found them there, we have recorded by himself. But though he had to pass through the furnace without human sympathy, the Saviour whom he loved and served

was with him, and the flame only consumed his bands and purified his spirit.

To his clerical brother, stationed in a far-distant county, he opened his mind at the earliest opportunity afforded for a personal interview, and declared it to be his determination to go and preach Christ to the heathen world: but with the strict charge that the secret should not be divulged or made known even to his family.

In the meantime these trials of his spirit, joined to his over-reading, and the neglect of those strong physical exercises to which he had been accustomed, produced their natural results; and in his last term his health gave way altogether: and so complete was the prostration, that his private tutor, although he had expressed his opinion, and he was Moderator that year, and knew pretty accurately the prospects of the candidates for honours, that he would not be lower than third in the classical tripos, most unwillingly agreed that he must at once leave the University. Thus, worldly honours forsook him just as they seemed within his grasp—honours which he had well deserved by years of concentration and intense application. He, however, bore the trial as a Christian man ought to bear it. It came to him like a voice from heaven, telling him of his own weakness, and bidding him to trust to the gracious purposes of Divine Providence in the arrangement,

and he could sing with the holy Herbert, under his worldly disappointments,—

> ‘ How know I, if Thou shouldst *me raise*,
> That I should then *raise Thee?*
> Perhaps *great places* and *Thy praise*
> Do not so well *agree*.’

He considered it had saved him from a trial he might have been too weak to endure, and that a great obstacle was now removed out of his missionary path. He pondered with wonder and regret on the scarcity of those who are willing to lay their University honours at the feet of Jesus, and came to the conclusion, that the *gains* acquired by years of mental labour at College are among the last which men are willing to count but *loss* for their Redeemer, and the promotion of His kingdom. He was thus saved, as he believed, from a mighty temptation, which few are able to resist, and also from the importunity of those he loved and honoured, and to whom he was deeply indebted, and the resistance of which might have placed his conduct in a questionable light. No one, from that day to the close of his life, ever heard him, I believe, express the least regret at the loss of University honours, except as they might have brought credit to religion and glory to his Saviour.

The following letter, written long afterwards, to

a dear friend in trying circumstances, will impart life to, and justify, the picture which has been given above, and will illustrate forcibly how we should expect answers to prayer:—

'*Masulipatam, June* 1856.

. . . . 'You ask, "How shall I look for an answer to prayer? In what way am I to expect it?" My reply is, "*Pray*, and *wait*." The answer will come; but it will come in a way you may not be looking for it, in a manner you did not expect. It will exceed all your expectations. "Man's necessity is God's opportunity." And now I must give you an instance. When at Cambridge, all told me I might easily be a Fellow of my College; and I tried to become one. But in my second year God drew me greatly towards Himself, I trust. In various ways I lost my health. My old, most amiable companions, no longer satisfied me; they would not, they could not, enter with me into those subjects the Lord had made so sweet and precious to me. They thought I was going mad; and we gradually separated more and more: they, most dear and amiable persons, to pursue their studies; *I* to press hard after Him, who, I feel, was drawing me to Himself. In my second year, being very lonely, and having [illegible], I prayed earnestly and often that God would give me a friend

who would lead me on, and with whom I might walk in that new way He had made known to me. This was in my second year. That year I found no friend. The third year I found no friend. At the close of my fourth year, having left college and lost my college fellowship, and having never had the answer to my prayer, and scarcely venturing to hope I ever should; then, in the most extraordinary *way*, *when* I was least expecting it, *where* I least expected, through channels I was utterly ignorant of, the Lord (blessed be His holy Name!) led me (against my own wishes) into the family of Sir Thomas Blomefield of Brighton. Six years I was there. No fellow of any college half so well off as I; with the very friend whom, of all men, I could have wished to have; with the sweet, most sweet society, of Lady Blomefield and her friends; with the most affectionate attentions and society of his very dear children; in the healthiest climate in all England; in the midst of outward advantages neither Oxford nor Cambridge could afford. And when I was obliged to leave the bosom of that most precious family, lo! the Lord had found a place for me with dear Mr. and Miss Sawyer; and then, when the supply of the friends I had been favoured with was about to fail, He brings me into the company of dear Mr. and Mrs. Stokes: and all this in a way utterly unexpected. I cannot doubt that this was the answer to my prayer, made in my second year at

college. What college fellow was ever as well off, or half as well off, as I? Who ever had such dear, such constant, such pious and instructive friends? Surely this was the Lord's doing; and the whole (as I reflect on it) is marvellous in my eyes. Now, dear friend, take courage; *pray,* and *wait.* God will grant you more than you wish; but try to resign your will to His. Seek His glory, and be patient in the Lord.

'Ever most affectionately, your unworthiest,

'R. N.

The following extracts from letters written by him to former pupils, the one whilst he was yet in this country and the other afterwards from India, will also be read with interest, and may be useful to students at our Universities, as the last counsels of a wrecked mariner who once sailed on the same dangerous seas, and as giving his views respecting the pursuit of University honours:

'Old Indian [illegible]

'I look back to my time at College as [illegible] profitable portion of my life. [illegible] amidst sore temptations and [illegible] to be indeed precious. [illegible] tude; and God was pleased [illegible] power, the [illegible] true religion. I am [illegible]

gent student. Daily moderate application, as you know, is far more conducive to sound scholarship than long and excessive fits of study. You will, I think, become fond of solitude; but I hope you will have wisdom given you from above not to carry it to excess. Society, daily, is necessary to preserve the sprightliness of our powers, and their efficiency; and a companion in your walks, and a little company after your principal meal, for relaxation and instructive conversation, are great repairers of wearied energies in reading. You will find the society of Christian friends refreshing. Be very careful of health, and guard against inducing sluggishness of your digestive organs, by too long sessions at one time. A short walk in the morning for a quarter of an hour is a great means of invigorating both body and mind. Forgive these hints from an old traveller along the same dangerous road, whose mistakes and sicknesses may, I hope, be of use to you. I need not say how much I love you, and how often I pray for you.'

' *Masulipatam*, 20*th Nov.* 1842.

' MY DEAREST FRIEND,

' It was with the sincerest feelings of pleasure I read the notice of your name standing again in the first class of your College (Trinity) Examination. I rejoice greatly, because it shows that you

have been steadily at work, and a public impress is put upon your diligence and acquirements. It should be a cause of great satisfaction and thankfulness to you, and I feel sure you will feel the gracious goodness of Him who has preserved your health of body and mind. But while I congratulate you, my dear friend, I cannot but know from past experience of myself and others that few can bear success without danger; their modesty is impaired, their self-complacency increased. May God keep you looking out of yourself to Him as the Author of all that is good in you; and may He deepen your humility and enable you to prefer others in honour to yourself. May He, who has carried you in health and credit so far, enable you to conclude well. It is my wish and prayer—not that worldly honour is to be sought for its own sake (for it is not worth the smoke's shadow), but because habits of diligence, care, and correctness, are formed by such training; the mind exercised, drawn out, and taught to "*discourse*" (as it used to be said); and because the honour of Christ is committed to the hands of His servants, and in their good behaviour He is glorified. I rejoice, therefore, greatly in your position.'

But how great was his surprise that so few of our University men were willing to embark in a missionary course, whilst they were not slack in

entering on a worldly career! showing thereby a preference for their own advancement rather than the welfare of perishing millions; and how much he longed for a missionary spirit to be poured out, so that more of the members of our Universities might be induced to follow him, will be seen from the subjoined two letters, written likewise from India to one of his late pupils:—

'*Masulipatam, 20th Nov.* 1843.

'How much the consciousness, my dear friend, that you and others remember us in your prayers animates and emboldens my heart! Vacillating, worldly-minded, sensual, averse to suffering and reproach, we, though such, are called to commence such a mighty undertaking as the overthrow of heathenism and the erection of true religion on its ruins. I wish it would please the Lord to enable you to count all things but dross that you might preach in this land the unsearchable riches of Christ; that you might be enabled to set an example of self-denial, self-devotedness to Christ, to our educated and wealthier young countrymen.

'I do not at present understand how it is that Cambridge and Oxford, and our other Colleges, produce so few missionaries; why the brothers of our civil and military officers in this country are seldom,

if ever, found so interested in the Hindus, or so much under the influence of Christian love, as to be willing to forego their comforts and wealth to raise them from their present condition, to impart to them the knowledge of the true God, and the hope of a happy and glorious rest after death. Of *these* they are utterly ignorant; and without these, what is man? What can they be about, who, having tasted the blessedness of forgiven sin, and the consolations of the Gospel, give only a little money to make it known? . . . .

'I read with much pleasure all you tell me of Jesus Lane Sunday-school, and exceedingly rejoice that you have taken part in it. What a satisfaction it is, too, that you have escaped the errors of those who make religion to consist in forms and ritualism; and have your mind fixed on the spirituality of the religion of Jesus! This, founded on the doctrine of the Cross, and exemplified forcibly in a man's life—this it is which shows the excellency of Christianity. God has kept you, for He only was able; and I hope you will lay yourself out humbly, and resolutely, and prayerfully, to save souls. What are all human honours, all domestic peace, all social advantages? I would rather, a thousand times, have a Brainerd's pains and a Martyn's early grave than the greatest accumulation of all such good things. I wish you would all come out and help me. You talk to

giving me a peep some day: that will never do. Come and stay. Don't say, *I have no health*; you know I was very delicate, and still am. Don't say, *I have no talent for languages*; because you have, and I have not. Good sound sense, humility, gentleness, love, firmness, are the great requisites, if Christ be in the heart. Will you come out and help us? Do—pray do! I want to see a pagoda (heathen temple) fall. I want to see some Brahmins subscribe themselves to the Lord Jesus.....

'Your unworthy Friend,

'R. N.'

'*En route to Masulipatam, Oct.* 15, 1841.

'MY DEAREST JOHN,

'What singleness of aim, what holiness of life, what diligence in labour, what self-denial, should we pant after, and lift up our voices to God for! Oh, how I do long to offer myself up a living sacrifice to that Lord, who has pardoned such aggravated, such accumulated sins as mine! It seems to me that I could not like to be saved if I might not serve Jesus. To do something for Him, to suffer for Him, is my only happiness, and I would not wish to go to heaven but in this way.

'But when I think of the souls in my own country, and the millions of heathen, who are yet ignorant of the only Saviour, and the glorious blessedness of

serving Him, I wonder much that my dear young countrymen can pass their time in the study of science and of the classics,—yea, that they can *enjoy religion for themselves*, without thirsting by their own actual service to impart this bliss to perishing millions. Oh, that I could kneel before some of them in behalf of the dark places of the earth, and with proper earnestness and unembellished truth tell of the licentiousness, the deceitfulness, the cruel murders; and this, not as in our land, in spite of our holy faith, but as a part and parcel of their superstition and idolatry. Oh, that I could, as I ought, place before them in touching terms, how their sins have through Jesus been pardoned, subdued, and hated! and how, having had much forgiven, much love should break the precious alabaster box of ointment, and pour it on the feet of the Redeemer, and rejoice to part with our dearest objects for His sake!

'Oh, that God would pour out His Spirit on the Church at home, which might be a blessing to the very ends of the earth!

'This land is full of the young gentlemen of England, Scotland, and Ireland, who leave their friends, and all the comforts and pleasures of home, in the *service of the Company*. I meet with them by tens and twenties; but, I grieve to say it, I have scarcely met one young gentleman from our Uni-

versities whom the love of Christ and the heathen has prevailed on to leave his home.

'I do not mean to blame those who come here to obtain a honourable competency; but their numbers, and their willingness to forego home and its joys, and to bear much in the pursuit of *their* object, do seem to hold out to our Christian young men at home, in characters easily read, a lesson to provoke their zeal. Shall it be said that the love of Christ, which constrained the Apostles of old to such efforts, has become less influential than the love of fame, and of an honourable livelihood for the few years it can be enjoyed upon earth?

'Is there no one among all your acquaintance whose thoughts the Lord is directing to the miseries and debased condition of these lands?—not one?

'As I passed by the shores of Spain, coasted along a large portion of the coast of S. America, rounded the Cape of Africa, had the barbarous island of Madagascar pointed out to me, sailed by the perfumed hills of Ceylon, and day by day looked on the sandy flats of India, my heart was greatly affected at the immense extent of the wastes of superstition and false religion. Into *all these lands* have thousands of our countrymen penetrated in pursuit of merchandise and wealth, but how small the scantling of missionaries of the blessed Saviour! What sums expended for these ends, what a pittance for Christianity!

'What incalculable expenditure of human life has been voluntarily incurred for worldly purposes; how small a sacrifice for the highest, noblest objects! Oh, do try and send out some Christian youths, who may labour with us as brethren in imparting the knowledge of Christ, and all its blessings for time and for eternity, to these idolaters!

'Pray for us, dearest friends, and for all Christian missionaries.

E. T.

May that Spirit so ardently desired in these letters be indeed poured out on our Universities, and on all our youth!

CHAPTER IV.

1831–1838.

PREPARATION FOR THE MINISTRY.

'Beneath the kindly roof he sought to prove
The force of discipline when backed by love.'
COWPER.

HAVING left the University of Cambridge in a complete state of prostration of body and mind, Robert Noble placed himself under the care of an eminent physician; and though the return to health was very gradual, and not effected without a long attention to diet and exercise, yet at the end of two years he was so far restored that he became again capable of great mental and corporeal exertion.

Henry Kirke White and Robert Noble are warning examples to young men at College, and especially to the religious and conscientious, not to study too continuously, not to neglect exercise, relaxation, and social and cheerful intercourse. In such cases

the mind preys upon itself, and the physical powers languish. This mistaken course caused Kirke White's premature death, and, though R. Noble recovered, it was after long and severe trial. It was at this period of mental depression that the two most important subjects which can occupy the mind of a young man were presented to him for consideration and decision—the nature of the Divine call to the ministry and missionary work; and the advantages and disadvantages of marriage, in the case of missionaries especially.

With respect to the first question, *the call to the ministry*, though fully resolved to give himself to missionary work among the heathen, he took such discouraging views of his own unfitness, of his usefulness, weakness of purpose, and ignorance of Divine things, and formed such an exalted estimate of the duties and difficulties of the work of being an ambassador for Christ, that, though burning with ardent desire to spread the Gospel, he was tempted to fear lest he should touch the ark of God with unhallowed hands. His deep humility was [illegible] by the despairing state of his mind, and, providentially, he was led to put off the question till he was better able to entertain it. He [illegible] reading that same good man, [illegible] of Christianity and [illegible] the opinion that, as our Lord and [illegible]

did not enter on their public ministry till they were thirty years of age, this was the most proper time for all succeeding ministers to begin their work; and that, in this respect, our Saviour had left us an example that we should follow His steps.

We need not enter into the argument; but it may be enough to state in opposition to it, that the longest life is too short to give in such a blessed service, that some of our most eminently useful ministers in all ages commenced very early, and that it would be a sad thing to contemplate the half of our appointed time upon earth as merely given to the work of preparation. His view of it was, however, very comforting to him in his sickly state, and he began the work of a seven-years' preparation for the ministry with a zeal and patience truly admirable.

In order to strengthen himself for labour, he daily walked ten or twelve miles. He placed himself for many months with a medical brother in order to learn the use of drugs for ordinary cases of sickness, and the diagnosis of common diseases, that he might be more useful among the natives of heathen lands: he daily read the Holy Scripture and the best of our divines, as Hooker, Bishop Hall, Leighton, Baxter, &c., and settled many questions by consultations with pious friends; and when he reached the important age which he deemed the proper one, he had no longer any doubts about his duty, and en-

tered the ministry with treasures of knowledge, and preparations of heart and spirit, such as few have attained.

The other important question, the advantages *and disadvantages of the married state, in the case of missionaries especially*, was not so easily settled; for no one admired the female character, or enjoyed ladies' society, more than Robert Noble; and in them he was always a welcome guest and companion; but, as John Wesley said, when his character was aspersed, 'When I gave up all for Christ, did I withhold my reputation?' so with Robert Noble, the most precious privilege he gave up for Christ's sake.

Considering that the most eminent minister in the Church in Cambridge in his day — nay, we may say, the most eminent and useful man in the Church of England?—the Rev. Charles Simeon, was never married, and that he was loved and honoured as a father by many undergraduates, and his example looked upon with deference and respect; considering, too, the advice given by St. Paul to the Corinthian converts, it need not be a matter of surprise that a devoted man, who wished to give himself to the work of the Lord without distraction, should find this a difficult subject. Unable to decide, he had recourse to good Mr. Simeon himself, explained his doubts to him, and ventured to ask him whether he had ever regretted not having married. Mr. Simeon's reply

was in substance the following,—'You see, I am the creature of circumstances. As a fellow of this college (King's) my Divine Master has made me useful in the University to an extent I might not, perhaps, have attained in any other position. Had I married I must have resigned my fellowship, and with it, probably, my usefulness. I remained, therefore, unmarried for the sake of my Lord's work. I have felt it a great sacrifice, *but I have never regretted it;* and if, to be more useful as a missionary, you determine on a life of celibacy, God can, and will, support you, and you will be blessed in the deed!' Wishing to obtain a still further corroboration, he applied to another excellent man, the Rev. T. Jones of Creaton, who, like Mr. Simeon, was an aged bachelor; and his answer was very characteristic, but very different to what was expected by the inquirer:—'It is true I never married, from peculiar circumstances; but I say that the man who can get a good wife, and does not avail himself of the privilege, is a most unwise man!'

Robert Noble pursued his inquiries no further, but decided to cast in his lot with the excellent Mr. Simeon, and with the same motives; and he, also, *never regretted it;* and among the unconverted natives of Masulipatam his celibacy gave him a superior sanctity in their opinion, which, however mistaken, was of great service in gaining their confidence, and

reverence for his religious character, as one who, according to their views, lived above the world, and had his whole heart given to their interests and the service of his God. We shall, however, see in a letter to a friend, soon following, that although he thus decided for himself, he could heartily congratulate others on their marriage.

After two years usefully spent in re-establishing his health, and preparation for his work, in the year 1833 he was mercifully guided into the family of a worthy baronet, Sir T. Blomefield of Brighton, under whose roof, as private tutor to his sons for six years, he enjoyed a friendship and society so entirely congenial to his own taste and feelings, that after the trials and self-imposed loneliness of his Cambridge life they must, in comparison, have been as 'the days of heaven upon earth,' and have tended greatly to restore a healthy tone of mind.

The following letters and extracts will show 'how holily, and justly, and unblamably, he behaved himself,' and how he exhorted and charged his pupils that they would walk worthy of God, who had called them to His kingdom and glory, and how entire was the confidence and affection existing between him and this excellent family.

To one of the sons, who had lately left him to read with a private tutor for a short period before entering the University of Cambridge, he writes:—

'*Brighton, May* 1838.

. . . . 'Tell me kindly, and PLAINLY, wherein Mr. —— thinks, or you yourself think, we acted wrong in your education. Your remarks may be of great use to your brothers, and to me too, that they may humble me. Pride is my sin—oh, how often have I had occasion to mourn on its account!—how often has it caused God to resist me and stop up my way, and dash my purpose to the ground!—how often has it caused me to offend others by my self-conceit! If ever I have discouraged you by it, will you, can you, forgive me?

'It sometimes causes me much sorrow of heart, lest my inconsistency should have rendered truth and piety unlovely in your eyes. The strict and solemn account I must so very soon give before the bar of Him who was present with us in the school-room, in our walks, in all our diversions, is an overwhelming thought. My heart vibrates with the most sensitive, tender affection for you, that Christ may be formed in you evidently as the hope of glory. St. Paul says he *travailed in birth* of the Galatians; and he who has been a faithful teacher has much at heart the interests of his charge.

'Tell me how you progress in your studies—your composition of various kinds—in Greek and Latin and Mathematics. Are you yet quite master of Euclid? Is not Wood's *Algebra* a very sketch?

Are you reading any ancient history? What Greek play—in what edition? Are you advancing in your Greek Iambics? Are you in earnest in seeking God's blessing, and maintaining habits of morning and evening retirement with God, in the humble study of His Word with prayer, self-reflection, self-examination? Do you ever walk alone? If you can, let me strongly advise you to do so sometimes, and spend it in communion with your own heart and with God. Think at such seasons of your dear parents, of your brothers and friends, and lift up your heart in prayer to God for them. I cannot tell you the enjoyment I have had in this way. *Think much, and often, of the sacred ministry*—of its tremendous responsibility and its difficulties, and of its distinguishing excellency, usefulness, honour, and joys. Pray to God to call you in His due time into it, and to prepare and endow you with gifts and graces for its successful discharge.

'*Think of a missionary's office.* Mr. Simeon I have heard say, "that he thought it an honour to wash their feet." Oh, that God might count you and me worthy of this calling!

'*Remember how many enemies you have* [illegible] not on any human arm—least of all your own. [illegible] are our besetting sins, pride and [illegible] and youthful lusts which war [illegible]

Avoid frivolity and trifling. Piety and trifling cannot long dwell together in the same breast. Be an example of the believer. . . . . . . Our God is greater than all who are against us. . . . . Before commencing Hooker, I read Dwight's objections to Episcopacy and our Church Government, being desirous to search for truth in the love of it. I have just finished Isaiah with Bishop Lowth's translation. You have a great treat before you in the Sacred Poetry of the Prophets.

'Take care not to put on light clothing too early. Remember your grandfather's counsel, and "mind how you go up May Hill." *Attend much to your reading.* In a public speaker it is of high import. Read aloud in your private hours.

'*What you store in your memory let it be justly valuable,* and worthy to be remembered in your treasures. Milton uses this beautiful simile of the Fathers (as they are called) of the Christian Church: "Whatsoever old Time, with his huge drag-net, has conveyed down to us along the stream of ages, whether it be shells or shell-fish, jewels or pebbles, sticks or straws, sea-weeds or mud, these are the Ancients, these the Fathers." The case is much the same with the memories of most. A few usefuls mixed, and compounded with trifles and all manner of rubbish, compose their memorial possessions.

'R. T. N.'

To a pupil, who had just gone to the University, he thus writes :—

'*Old Dalby, Melton Mowbray,*
10*th Dec.* 1838.

'My very dear Friend,

'You will have heard that I have left your beloved family. My long intercourse with it I esteem as among the most singular mercies and privileges of my life. Our parting was to me most painful, and the affectionate tears shed on the occasion will ever endear exceedingly to my heart those friends who, notwithstanding my great unworthiness, entertain for me so much regard.

'"Good-bye" I thought I could have said, before the time arrived, without much emotion, but when it actually came it was the hardest word I almost ever uttered, and was many times attempted in vain, and stifled with sobs.

'One evening before I left, going into my room, I found ten volumes laid on the table [illegible] dridge's works—containing a very gratifying description, and amongst other [illegible] Allow me most affectionately and gratefully [illegible] you for this monitor of [illegible].

'My father [illegible] dear father a most kind [illegible] terms which made me [illegible]

what I ought to be, but very much more than what I am. Indeed, when I look back upon the past six years in your house, I stand astonished at my own sinfulness, selfishness, and unprofitableness, and still more astonished at the amazing goodness of God, who has kept *me* from becoming a reproach to the ungodly, and *you* from being ruined by those ebullitions of that spring of corruption within me. Your course, both with your private tutor and at college, has caused me and your beloved parents to shed tears of gratitude before Him who has enabled you to choose the reproach of Christ before the pleasures of sense and of the world.

'You know, I doubt not, with me, the plague of the human heart. How ought it to make us tender towards our Christian brethren! Well may we prefer all others in honour to ourselves; for I dare say you have long ere now discovered that you know more evil of yourself than of any one else—more of your own ignorance and mistakes.

'My new Rector is a very delightful Christian and fellow-labourer. At present I am an inmate in his house.

'With most affectionate esteem,

'R. T. N.'

Soon after leaving his pupils he thus writes to one of the youngest of them:—

'Chapel Brampton, Northampton,
16th Jan. 1839.

'MY DEAR YOUNG FRIEND,

'I know not how the vacation has passed with you; I hope, happily and profitably. Our motto ought to be "*Nulla dies sine lineâ*," that each day may add something to our stores of useful knowledge, and something of stability in our religion, and of close acquaintance with our own hearts and our God, which is of all knowledge by far the most improving and important.

'I wish you could have been with me in a visit I paid to old Mr. Jones of Creaton.

'How low, how little, are the proud, how indigent the great, compared with such a character! His room is simplicity itself—no ornament, no superfluity, no display. An old arm-chair, with two or three others of the plainest workmanship; a sofa on which to repose his tremulous limbs, equally plain; and a painted deal bookshelf, with a few old and valuable books of divinity, form all the furniture of his little apartment. And yet, how few among the most noble and exalted, among the most learned, are so rich as he!

'He is the true hero, the true nobleman, the truly wealthy man, the man wise unto salvation; for the fear of the Lord is his treasure, and Christ and

the sacred Scriptures his body of divinity, and my earnest wish and daily prayer is that they may be mine, and yours, and W—'s, and J—'s, and D—'s.

'With much affection, &c.

'R. T. N.'

To another of his pupils he thus writes:—

'*Old Dalby, October* 5, 1840.

. . . . . . 'This afternoon we have been busily happy in giving tea to the Sunday-school of Frisby. The noise and hubbub remind me of the St. James's School-room on a similar occasion, and how your father let the hubbub pass away, and restored order among the little rioters. I think it was when Queen Victoria was crowned. It has been a very pleasant afternoon; and after tea the boys at cricket, and the girls at play, appeared most happy. I have not had such a game since I left your ever dear family. We sung several hymns; one before and one after tea, and one before they parted. The last, sung in the open air, was very sweet. How it was regarded by Him, who, though unseen, was present and heard, I dare not venture to say. May He forgive!

'I have been to Peterborough for priest's orders. There were no young men that I knew. There was one who very strongly held Mr. Newman's views. His demeanour was extremely devout: but his ob-

servations, several of which he addressed to me, I thought quite unscriptural. However, the devoutness of his demeanour and the amiability of his manners seemed to have on the minds of several much influence in leading them to regard his views favourably. I could not but think of the devoutness of the Roman Catholics and the Hindus: and while I quite believe it to be the only correct deportment before God, yet it does very often spring from very erroneous sentiments in religion, and is no mark of truth.

'The Bishop (Bishop Davys) is a man of apostolic simplicity and the truest piety. It was a most solemn and affecting occasion. One more solemn or important in a man's life I cannot conceive—except the last. One-and-twenty received their commission as ambassadors for Christ; and we shall never more all meet again till our Great Master and King shall call us to public account how we have discharged our office.

'I trust you will aim at obtaining this office. It is high and honourable, arduous and holy. [illegible] great is our Divine Helper; and the joy of success and the reward of faithfulness great indeed.

'When you last wrote you gave me an [illegible] from Burdwan about the [illegible] I greatly thank you. May [illegible] the success of missions among [illegible] long!

'Mr. Fox, whose heart God has disposed to accompany me, has written; and I was much pleased with the spirit and contents of his letter. I earnestly hope there will yet be more, and all of one heart and mind. Do ask your brothers to help us with their prayers. Accept my letter as a little proof of the love I feel for you; and be assured I pray to be more and more your attached, faithful fellow-servant,

'R. T. N.'

To one who was meditating to become a *Civilian* in India, and decline the Christian Ministry:—

'*Old Dalby, Nov.* 4, 1840.

'MY DEAR ——,

'Your confidential letter of the 16th October should have been answered sooner; but my engagements, and the important nature of your communication, have together occasioned a longer interval.

'I am sure it will not surprise you when I say the disclosure of your intention was to me a heavy blow—a great disappointment. I had formed the hope, and offered the prayer, that you might one day be—what there is so deplorable a dearth of everywhere—a faithful ambassador of our adorable Saviour.

'Since your last arrival, one has reached me from

your dear father, expressive of the distress your intention has created in his mind, and, I doubt not, of your dear mother also; for, in all the previous hints you have dropped with respect to your future path of life, I had supposed you were aspiring after the sacred ministry. It has, therefore, grieved me much—very much—to find your mind drawn to another calling, which admits of so little effort, comparatively speaking—for extending the Redeemer's glory and rescuing enslaved souls.

'I would not say the occupation of which you speak does not afford opportunities of aiding and promoting the evangelization of India. It does; and in some ways, as you say, not open to the missionary in that country. Yet contrast the daily, hourly labours in prayer, in preaching, in translating the Scriptures, in visiting, in always speaking upon topics of Christianity, in the one case; with the daily, hourly avocations, the worldly concerns, in the other. Nor can I think the opportunities afforded to the Writer (or Civil servant of the Government) of knowing the ways and circumstances of the natives, at all equal to the missionary's acquaintance with their language, habits of life, modes of thinking, and the nature of their arguments in favour of their own superstition; and against our holy faith. Still, I am sure there are many important means possessed by the civilian for strengthening the hands, and fur-

thering the labours, of the missionary; but they are as nothing compared with his vantage-ground.

'You will see that my feeling is this: that to a Christian youth, whose thoughts were turned to India, and inquiring with himself how he might most effectually serve his Saviour, and befriend that degraded country—which, on bended knees, craves the help of every Christian youth—a missionary's life affords more ample openings, and more promising prospects of usefulness, than the other, by many leagues.

'If you had thought of India, I had hoped it would have been with the prayerful desire of becoming one day a self-denying, laborious clergyman, in that idolatrous land.

'But if you would not like to serve as a missionary in distant regions, the cry of destitution at home is loud, and has been long; and the pitiable scantling of pious youths is utterly inadequate for the supply of the destitution all around. Cast your eye everywhere—to town or country—and you will see how disproportioned the labourers are to the field; and how totally unfit many of them are, through carelessness and ignorance, for the office they have undertaken.

'Is there not a deplorable want of pious clergymen on every side; and thousands, in consequence, perishing for lack of knowledge? Society rocking to and fro, and heaving, as if ready to dissolve! Oh,

how much are godly ministers wanted! Is not this the conclusion that every one of religious mind must come to, when he considers the state of large manufacturing towns and populous villages?

'Where there is *one* clergyman (of any sort), there are often wanted *twenty*; and out of the 12,000 of the clergy, are 3000 such as they ought to be—men of learning and sound piety? Is not this fearful, my dear young friend?

'How can you think of serving the East India Company when Christ wants servants? Has not the Lord long been asking, "Whom shall I send, and who will go for us?" And does not a holy zeal animate you to say, If no one else will go, "here am I; send me?"

'Oh! think of the soul's value and the Saviour's agonies; the peace and comfort, the joy and holiness you may be the means of imparting! Think of the Resurrection morning! What glorious honour will invest your heathen converts! What glowing thanks will pour on your enraptured ear!

'Be not discouraged in your studies. That "*destructive fagging*," of which you speak, is not necessary—it is not wise—it fails of its object, and is usually unsuccessful; but steady application, systematic diligence, is easy, is profitable, is our duty. Do you shrink from the labour of qualifying yourself to be a useful minister? What if Christ had shrunk

from the labours and sufferings which qualified Him to be our Saviour?

'Dear ——, let me ask you to *re-consider* with prayer your intention. Place before you the value of the soul, the want of pious clergymen, the wretched condition of millions, the shortness of our night of toil, and the crown of those who shall turn many to righteousness; and remember that it is not great talents and extensive knowledge, but humble prayer, patient diligence, and God's blessing on the humblest instrumentality, which secure and reap the harvest.

'I exceedingly love you all, and be assured I am, with great affection, your most unworthy friend, and hope one day to be

'Your fellow-labourer in the Ministry,

'R. N.'

To the same, at a later period:—

'*Masulipatam, March* 23, 1843.

'MY BELOVED FRIEND,

'Your letter afforded me great pleasure, and led me to feel very thankful to the Giver of all grace for having bestowed on you the desire to serve Him in preaching the Gospel of His dear Son. You have passed through two important changes since I saw you—leaving home for Lincolnshire, and the entering on a College life. Changes try the

strength of principles and home-training. What exceeding comfort, what humble thanksgiving has it caused me, to hear from your father that the instructions received under his roof were not neutralized and counteracted by my many errors!

'I feel unspeakably thankful, and I often pray for you and your dear brothers that God would magnify His mercy to you still more, that you may not measure yourselves by the standard of Christian attainment, which is so common among young men. It is too often a low and sinful standard, not the one the word of God holds out. Do not be swayed by numbers or great names, but make the word of God your rule, and bring everything to that standard, entreating God to guide you into truth, and preserve you from error by His Spirit, remembering that he that doeth the will of God shall know of the doctrine, and be able to discern the truth from its distorted forms.

'Among many things in your letter which quite delighted me, there was one expression I thought required re-consideration—"that the *laity* ought not to be the judges of a *clergyman's* orthodoxy."

'Don't be misled by devoutness, by fastings and penances, by outward morality, and great liberality. There may be all these, and a great many more transformations of the powers of darkness, into the appearances of angels of light! . . . .

'How seldom have I seen a clergyman whose knowledge of divine truth equalled your dear father's, though he was a layman! and of the Committee of the Society at Madras I must bear my testimony, that they are far better able to judge on these matters than a large part of our chaplains, and of the clergy at home. How seldom will it fall to your lot to hear the instructions of so sound a clergyman as our excellent minister of St. James's, Brighton! I seldom heard a sentiment from him whose scriptural propriety I could question; but is it so with the clergy generally, with many of whom the Book of God is not half so well known as Euclid or Homer?

'How striking is that sentiment of Leighton which you sent me,—"Heaven is a fable or the world is mad!"

'I would by no means disparage either mathematics or classics; but I do feel they are only mental training; and if a minister does not use them with a view of being better able, by patient and skilful examination of God's revealed will, to acquaint himself with Christ, and to serve Him, he is acting most unworthily of his high profession as a Christian.

'I do not wish to speak against the clergy of the Church of England. I honour them, and love many of them; but out of the 13,000 or 14,000 of them, how many have qualified themselves to be

guides in such matters [illegible] because I am [illegible] letter, that you are [illegible] young ministers [illegible] either for sentiment, knowledge, or influence [illegible] in the Church.

"I rejoice that your mind is directed towards the ministry. "He that desireth the office of a bishop desireth a good work." Keep it ever in your mind. Seek to be laying up treasures, new and old, continually for future use. I hope you will be very diligent in the appropriate studies of the University. *Make much of your Sabbath*—let it begin on Saturday evening. Read some practical work on the Christian ministry, such as Bridges'. Read Leighton, and your Greek Testament. "Draw nigh unto God, and He will draw nigh unto you." I cherish for you all the strongest attachment, and only mourn you had no better teacher and companion. How precious is He who saves from sin! Without Him, what could we do? whither could we fly? You ask me whether I pray that any of you may be made willing to leave home and your country, and seek to save immortal souls. *I do most earnestly.* How glorious it would be to see you all giving yourselves to this service, to be soldiers of the Cross for the deliverance of the world from sin and superstition! but I fear for you the perhaps more attractive influence of the world,

high alliances, the building of nests, and snug parsonages. . . . .

'Again you ask me whether God has given me strength to bear my trials, and, having made sacrifices, whether a spiritual joy and blessing have attended the sacrifice?

'I cannot speak of any sacrifice. Every naval and military officer, every civilian, makes sacrifices; and the difference is so small between mine and theirs that I am ashamed to speak of *sacrifice:* but I can truly say, I have found not only spiritual blessings in my own soul, but many Christian brothers and sisters, who attend to me more as if I was an angel, than a vile sinner.

'I can truly say I am thankful I came here: that I came a single man, and was able to withstand a mother's solicitations and a sister's objections. If there is one happy man in India, it is I. Tell D—— to look out for an account of black boys and girls soon. 'R. N.'

To one of his pupils, congratulating him on his position in the first class in his second year at Trinity, he writes:—

'*Masulipatam, 20th November,* 1842.

. . . . 'Your final trial is still distant, and I

shall look, when the time [illegible] [illegible] will greatly [illegible] me. [illegible] the [illegible] you showed during the four years I [illegible] allow me to direct your studies. When I look back on my great [illegible] my sincere [illegible] and prayer [illegible] God's service. I wonder you were [illegible] going astray: but God wrought for His great name's sake, and for your beloved parents' sake [illegible] in the place of parents, and who [illegible] to parents in my heart, and [illegible] the Saviour, to desire His service, and [illegible] powers to Him. May your father's [illegible] again in you, and, as a young man, may your [illegible] and prime be offered on the Lord's altar.

'Pray give my best love to your [illegible] love more than I can express. [illegible]'

To a pupil on his marriage and ordination:—

'[illegible], April [illegible], [illegible].

. . . . 'I do indeed rejoice with you in the good providence of God, which has made you to possess so great a gift; and I trust you may be long allowed to work together for Christ. I sometimes think we are amazingly honoured while life is spared, though

our removal might be to a better world), in being allowed to labour for Christ in this world.

'There is not a bright spirit before the throne of our risen Head, who would not be delighted to quit those blest abodes and descend to minister even to the spirit of a Lazarus in the Church below; and God gives us this high privilege to carry the light of life to benighted souls, to be instruments in His hand to effect that glorious change, which transforms the children of darkness into heirs of heaven.

'I know you, and your dear wife, will endeavour together to live to Him who bought you with His precious blood. God has bestowed on you two precious gifts—a call to the ministry, and a wife who loves the truth in Christ. 'R. N.'

To another pupil he writes:—

'*Masulipatam*, 1846.

. . . . 'Beware half-hearted men. A man may go decently, as well as grossly, to hell. A man who has had many convictions, and not acted on them, may at once be paralysed, and stand, like Lot's wife, a motionless pillar, making no advance and no recession. Remember, we must be overcoming Christians—soldiers to the very bone—living ever with our arms ready, and willing to endure hardships for

Christ. Pray for me, that I may not go down to the pit a painted hypocrite—that I may not ruin the souls of others—that I may not run in vain, nor spend my strength for nought; but may, in God's good time, see my work prospering in my hand through my Saviour's merits, and the supply of His Spirit. Mr. Fox has had many trials, and has borne them like a Christian man. He is indeed a true and faithful brother—dead to the world, simple, strong in faith. 'R. N.'

It is a great proof of the loving influence of the tutor who desired, above all things, that his pupils should be ministers of Christ, that all the sons, five in number, of this honoured baronet, have subsequently been ordained as Clergymen of the Church of England, and are all labouring in useful positions in populous places.

In these days, when candidates for the office of the sacred ministry, owing to the little encouragement of a worldly nature afforded them, are so scarce and so totally inadequate to the wants of the people, this fact is specially worthy of observation, as showing by what kind of spirit the Church must be supplied—the self-sacrificing, the self-renouncing spirit.

May the Holy Spirit enable many of the noble of the land to lay their greatness at the Saviour's feet,

and may the Church always esteem such as 'worthy of double honour.'

But the influence of Robert Noble extended beyond the limits of the family of his beloved and honoured host. He was a teacher in the Sunday-school, regular and earnest.

At a social meeting for prayer and the reading and exposition of the Scriptures, assembled weekly in the house of Sir Thomas Blomefield, he often took a part; and his expositions are described by one well able to judge as those of 'the well-read Christian gentleman.'

In his walks, in his intercourse with friends, he was always abounding in the work of the Lord, with an intensity of spirit which is thus graphically sketched by an old schoolfellow and clerical brother:—

. . . . 'We met again at Brighton in 1836. He then had but one object in life—it was to extend his Master's kingdom. Every subject discussed (for we met often) was turned into the same channel, and used for the same purpose—to illustrate God's love in the world's redemption. His views had become more Calvinistic. I believe I could not agree. Oh, how he laboured to convince me I well recollect, and how every interview served to intensify my regard for him, and respect for his character! He was one of the few I ever met who could argue *warmly* on

religion and yet lovingly, never giving and never taking offence.

'My heart is full of love for his memory.

'—— ——.'

His six years' residence at Brighton was a time of great spiritual blessing to himself and others, and he was so much esteemed by those who knew him, so well known for his zealous co-operation in all good works, that his name is still held in grateful remembrance, and his zeal has stimulated many to increased exertions for the glory of God and the salvation of men; everywhere, and at all times, he was a burning and a shining light.

It was during the latter part of his residence at Brighton that the wretched and neglected state, as regards Christian education and enlightenment, of the population of the Telugu country in South India was brought specially under his notice, and that he entered into engagements to go as a missionary and educationist to that people; but as a connected history of this important mission will be given hereafter, these particulars are deferred to a later chapter.

CHAPTER V.

1839–1841.

FIRST MINISTRY.

> 'Affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty men.'—COWPER.

BEFORE we enter on the vast field of his twenty-four years' missionary labours in the Telugu country of South India, there remains but one more period of his life to which attention may be directed with advantage to the reader, viz.:—

His ordination to the sacred office of the Ministry in the Church of England, and his devoted and successful discharge of its high and holy duties in the parish of Old Dalby, Leicestershire, in the years 1839–40.

Robert Noble was no half-hearted man—he was God's man—his whole soul was given to his work, and it may truly be said of him, 'Whatsoever he did,

he did it with all his heart, and prospered,' and his profiting appeared to all men.

Do any inquire why he was not at once ordained as a missionary, being already engaged to go to India in that capacity? Two reasons may be a sufficient answer.

1st. The urgent request of a beloved and devoted father, then in his eightieth year, and whose declining strength indicated that his departure from this world was near at hand.

2nd. The great importance of the new mission, it was considered, would be better represented to the Church at home by sending out missionaries fully accredited as clergymen of the Church of England.

It would have been scarcely consistent with love and duty to the most self-denying and affectionate parents, who lived and laboured for their children during fifty years, that their youngest son should have gone to India without their consent. To his venerable father, standing on the borders of the eternal world, whose affectionate entreaty was, 'Leave me not during the few days I have to live—be within reach of me till my last trial is over, then I consent to your proposed mission;' what reply could be made? The Church Missionary Committee, with that affectionate sympathy for their missionaries which is a happy feature of their paternal government, made no resistance to this appeal. They hoped

that Robert Noble and his fellow-labourer, Henry Fox, going out as *clergymen* of the Church of England, might give an additional degree of importance to the Telugu Mission, and, under God's blessing, induce other clergymen of like minds to follow their example. It therefore being decided that he should take a curacy at home, a situation near to his parents was sought, and a good friend of the family (to whose Christian kindness they owe many and great obligations), sympathising with their trials, gave him a title to be his coadjutor in the ministry, and took him to his own home within a few miles of them. How soon he was called to attend the dying bed of his father, and his feelings on the occasion, are expressed in the following letter to one of his late pupils :—

'*Frisby Vicarage,* 17*th August,* 1840.
Half-past twelve at night.

'MY DEAR ——

'The hour of date to my letter will surprise you, as you know I am early in my habits, but I am sure you will feel a lively sympathy with us when I inform you we expect our revered father to be removed shortly from the midst of us, and I and my only sister are keeping our watch in his room. He is now in his eighty-first year. His strength exhausted and gone. He is dying. To us he has

been a most excellent, self-denying father, like your own. He often lived on mean and coarse fare, and wore coarse clothes, in order to give us a better education. Should we not love him? How often has he borne with our ingratitude and conceit, and should we not feel? . . . . . . I am sure you will rejoice that he is free from pain and sweetly supported by the consolations of the Spirit of Jesus. To him what a happy transition death will be from the land of shadows to the perfect day of heavenly light, from the burden of the flesh to the joy and liberty of the perfected spirit! Your ever dear father came to see him with the three boys. He was conscious, and enjoyed his visit and prayer, and has expressed his great delight that he had received the pleasure he had so often longed for of seeing him.

'E. informs me that all your fellow-students are tinctured with the spirit of Dr. Pusey. Your knowledge of the sacred Scriptures, and your earnest aspirations for the Spirit to guide and keep you, will preserve you, I trust, from the contagion of that and every other pernicious doctrine.

'I am pleased to hear that a pious young friend of Mr. H. Elliott is to join me in the Telugu Mission. I know you sometimes think of such enterprises. Nothing needs more a free and generous spirit. Nothing more ennobling than to rise like the morning light on lands which for ages have been

enveloped in the gloom of misery, and create, under God, a number of pure spirits destined to shine for ever in the kingdom of heaven.

'I hope you find yourself advancing in your studies. Do something every day. How do the Greek iambics and Latin lyrics suit you?

'Your ever unworthy and affectionate friend,

'R. NOBLE.'

To Sir Thomas Blomefield he writes, a few days later:—

'*Old Dalby, Melton Mowbray,*
19*th Oct.* 1840.

. . . . 'Your letter was written and reached me soon after my still-living father's removal from our midst. How kind it was of you to write so soon! . . . . . Yes, there was everything in the circumstances of his departure to cause gratitude and rejoicing in our bosoms. Indeed, everything spoke comfort. The astonishing self-abasement, the extreme gratitude, the strong faith in Jesus, all combine to raise within us sorrow and great joy. The former of which would force its way into the feelings of almost all.

'My dearest mother mentioned at my father's funeral a most interesting circumstance respecting him. While his strength permitted, she observed

him every day, about eleven o'clock in the morning, take his hat and go out, and, partly from curiosity as I suppose, and partly from a desire, in case he was taken ill suddenly while absent, to know where to find him, she asked whether she might accompany him, and, upon his acceding, she went. He took her to the church, and there, entering into our own pew, he asked her to kneel with him, and there he wrestled with tears for pardon as a minister, for a blessing upon his family and parish when he should be taken away; and this practice he continued so long as his health allowed. My beloved mother, finding where it was he went, and that he preferred going alone, suffered him to go. . . . . . . Upon another occasion when he had spoken hastily to my mother, (for he was very easily put off, owing, I suppose, to the feebleness of age), when she came back into the room which she had left, she found his head covered with the sheet, and, upon lifting it up (for he would not), the tears were rolling down his cheeks very fast, and begging her to kiss him, he spoke with great emotion of Christ's long-suffering towards such a sinner.'

How high and honourable [illegible] views were with respect to the ministry of the Gospel, [illegible] seen in letters to his pupils. How he manifested [illegible] reverence for it at his ordination, and in the course of [illegible]

ministerial labours at Dalby, will be gathered from the following letters from clerical friends :—

'*Bottesford Rectory, 2nd Dec.* 1866.

'MY DEAR MR. NOBLE,

'I heard a day or two ago of the death of your brother Robert, who was ordained with me, and with whom I stayed at Peterborough during the ordination, to my great profit. I never met one more lovely in his life, or more under the influence of the Holy Spirit. . . . . . While at Peterborough we met each day for prayer and reading the Scriptures; and the savour of his calm and pregnant words of exposition and prayer long remained with me. I always felt he was the most devoted servant of God I ever knew. May God enable you to put a faithful record of his life in print. It will be a great pleasure to me to read it. He is gone before to his place prepared. We must rejoice for him, and glorify Him who redeemed and made him so bright a light to His Church. May we have the same Holy Spirit to teach and cheer us in all our way.

'Yours most truly,

'F. NORMAN.'

The following letter is from his friend, and the friend of his family, the Rev. W. G. Sawyer, of Old Dalby Hall, whose curate he was :—

'*Old Dalby, June* 1866.

'MY DEAR FRIEND,

'I am very glad to give you any information in my power with reference to your dear brother, for I suppose that during his ministerial life in England no one had the privilege of so much intercourse and communion with him as I had. You are well aware that it was your brother's determination, that as his blessed Lord and Master did not enter on His public ministry till He was thirty years of age, so neither would he; and he therefore continued to reside with Sir T. Blomefield at Brighton, and take charge of his sons, till the autumn of 1839. Till that period I had never seen him more than three or four times, although I had often heard mention made of him by his dear parents, specially by his mother. How his connexion with me was gradually brought about I cannot exactly remember, but "the Lord worketh all things after the counsel of His own will;" and so it came to pass that I had the privilege of giving your brother a title for deacon's orders, on which he was ordained by the Bishop of Peterborough as minister of the [illegible] of Old Dalby in the autumn of 1839. [illegible] well aware that he only intended to remain in England till the following year, when it was his intention (D.V.) to be ordained as priest and [illegible]

his missionary work in India, it was not thought worth while that he should go into lodgings, and therefore it was arranged that he should come and take up his residence with my dear sister and myself, and form a part of our family; and for a whole year it was our high privilege to have him as our guest. We did not see much of him except at meal times, for he was mostly in his own rooms, or among the people in the parish, by whom he was greatly esteemed. In the autumn of 1840 he was ordained priest, and early in 1841 took his final leave of the first scene of his ministry, his family, and his native land.

'Now I do not feel the least equal to the task of attempting to give even a sketch of his character. The truest description and picture that could be given of him was that of a good lady in the neighbourhood, who said that she did not know whether in the present age angels ever appeared on earth in human form, but if they did she was certain that Robert Noble was one of them; and certainly a more angel-like, devoted, humble man never trod the earth.

'There was supremely in him the mind that was in Christ Jesus, and his single aim seemed to be to do his Master's work, that souls might be saved, and that Christ might be magnified by him, whether it were by life or by death. Though his residence among us was of short duration, its results have been permanent.

'At the extreme limit of the parish, three miles from the church, there is a place called Six Hills, where six parishes and two counties meet, and which, from the facilities it afforded of escaping justice, had been the witness of many a fearful scene. At this place was a farm-house, in which lived a most respectable family, the females of which were prevented from going to any place of worship during the winter in consequence of the state of the roads. The coming of your brother to Dalby led to the proposal that during the winter there should be service in the kitchen of the farm-house every Sunday afternoon; and not only was the proposal gladly accepted, but, as soon as it became known, all the people who lived in the lone houses in the neighbourhood, and who seldom went to a place of worship, requested that they might attend. The result was that the room, Sunday after Sunday, was crowded, some being obliged to stand; and what was begun on Robert's coming to Dalby has never ceased, and *whoever now goes by the Six Hills will find a very neat chapel, where there is service every Lord's day, a congregation with a stated minister, and a Sunday-school.* This is not all; for in remembrance of their dear friend there is an annual missionary tea-meeting, to which people come from miles round, and the average receipts of which for some years past have been upwards of 20*l.*—last year it was 22*l.* 10*s.*: so that it

may truly now be said of him, "He rests from his labours, and his works do follow him."

'There is one circumstance I should like to mention, to the praise and glory of God and for the encouragement of others. Before we parted a promise was made by his special request, that he and those engaged in the mission with him should be remembered *every Friday morning** in the worship of the family with whom, for the past year, he had been accustomed to join; and the Fridays have been very few and far between when he and the mission have not been remembered and pleaded for. I mention this, because I believe that from first to last it has been through the operation of the Holy Spirit that his work has been blessed, for though our Heavenly Father knoweth what things we have need of before we ask, yet will He still be inquired of by us; and He Himself has said, "If two of you shall agree on earth as touching anything they shall ask it shall be done for them of my Father which is in heaven."

'That the same blessed Spirit that dwelt so richly in dearest Robert may be vouchsafed to us, that we may walk as he walked, and at last be

* A circular address to the friends of the Church Missionary Society, asking for their prayers on behalf of the Telugu mission on a certain day in each week, was published by Henry Fox and Robert Noble, and very widely observed, as the writer of this memoir can testify.

numbered with him in glory everlasting, is the humble prayer of

'Your affectionate and faithful friend,

'W. G. SAWYER.'

The testimony of one who, now in the ministry, was then engaged in conducting Mr. Sawyer's excellent schools in Old Dalby, which have been a blessing to many villages round, will also be read with interest:—

'*Carlisle, June* 1866.

'MY DEAR SIR,

'From the time your sainted brother entered on the ministry as Curate of Old Dalby, to his going out as a missionary to India, I felt that no ordinary man had come among us, and the impression was deepened throughout the brief period that he remained.

'His high personal character as a minister; his simple, unaffected, ardent piety; his [illegible], [illegible], catholic spirit; his zealous, devoted labours in the cause of his Master; his unflinching [illegible] of the truths of the Gospel, awakened [illegible], commanded our respect.

'He entered on his work with [illegible] true missionary, whom the love of [illegible], not to live for himself, but for Him [illegible] him with His own blood.

'In his intercourse with his parishioners he was humble, gentle, friendly, but no less candid, dignified, and faithful. Nothing so impressed me as the transparency of his character, and of his heavenly-mindedness. He was evidently an "epistle of Christ, known and read of all men."

'As a preacher he was most tender and earnest in beseeching men to be reconciled to God; while, on other occasions, he was solemn and severe in rebuking sin; and I shall never forget the impression made on me by his tender severity, when preaching on 2 Cor. v. 10: the effect was great, and searched one through and through.

'In his pastoral visits he was everywhere welcomed.

'He did not visit merely the women in their houses, but would find out the men at their work, to talk to them of the things which concern their everlasting salvation.

'I well remember a farmer telling me that R. N. had been to his barn, had collected all the men and boys together at their dinner-hour, and had held a prayer-meeting with them. Another farmer, long addicted to intemperance, told me with tears that he should never forget R. Noble; that they had met accidentally in the fields that R. N. looked affectionately at him, put his hand on his shoulder, and said, "R—— ——, I love your soul."

'His labours were not confined to the parish of Old Dalby. He sought and obtained permission from the aged incumbent of the neighbouring parish, Grimston, to hold weekly services in his church. I often accompanied him, and was greatly profited, I trust, by his pious conversation by the way.

'As his theme in the pulpit was Christ and Him crucified, so, in private and social intercourse, he spake of His kingdom and glory. My last interview with him was short, but deeply affecting. I had learned to love him, to consult, and trust him as a friend and brother. Taking leave of me and my family he went to my little boy, whom he had lately baptized, and who was sitting smiling on his mother's knee, kissed him tenderly, and said, 'Good-bye, dear W. God bless you, W."

'These were the last words I heard him speak, and we grieved deeply that we should probably see his face no more; but he deeply felt for those who had never heard of the way of peace through a Saviour's love: and he departed from a place in which he had spent one of the happiest years of his life, and from a people who loved him, to India, to testify the gospel of the grace of God to perishing souls.

'How blessed to think of one who has fought a good fight, and finished his course, and received the crown of glory!

'Yours very truly,

'——————'

A pastor thus devoted to his people—loving them as his own children—will always be honoured and loved by them in no ordinary degree; and short as the time of his sojourning among them may appear, he was nevertheless permitted to win some souls to his Saviour, and the hearts of many to himself. He needed no priestly assumption.

The friend at whose farm-house his lectures at Six Hills had been given bears testimony, that the feelings of love among that scattered population for him was so intense, that when he gave his parting address the room was another Bochim—a place of weeping.

After he had left them, a handsome Bible, and a purse containing 20*l.*, were sent to him with the following grateful, touching inscription, followed by most appropriate references to those passages of Holy Scripture which will ever be as cordials to cheer the missionary on his way:—

'*Old Dalby, Dec.* 6, 1840.

PRESENTED BY
THE INHABITANTS OF OLD DALBY TO THE
REV. R. T. NOBLE, B.A.
IN TESTIMONY OF THEIR GRATITUDE TO GOD
FOR HIS ABUNDANT GRACE,
EXEMPLIFIED IN THE CHARACTER AND MINISTRATION
OF HIS DEVOTED SERVANT AMONG THEM.

ALSO,
AS AN AFFECTIONATE MARK OF THEIR PRAYERFUL SOLICITUDE
AND SYMPATHY ON HIS ENTERING UPON THE IMPORTANT
WORK OF A CHRISTIAN MISSIONARY TO THE
TELUGU INDIANS.

MATT. XXVIII. 19, 20.
PS. CV. 13–15.
2 TIM. IV. 17, 18.
EPH. III. 5–8.'

One or two sentences from his characteristic reply may be read with interest:—'The former part of the inscription, I hope, will humble me much, and admonish me of what I ought to be through grace. I feel unworthy of the least regard—the smallest favour. And now, brethren, let me assure you again of my most affectionate regard, and how greatly I long after your salvation. I shall often be reminded of you: may I often pray for you! Let me tearfully implore you to cleave to the Lord with full purpose of heart, counting all things as nothing that you may win Christ, and be found in Him, arrayed in His righteousness. May I earnestly and meekly crave at least one prayer from each one of you, that I may live to Christ and be in Christ.

'Again, farewell—a long farewell!

'Your most affectionate but most unworthy
'Friend and Minister,
'R. T. N.'

His interest in this little flock, and his prayers for them, never ceased. After reaching India, surrounded with the engagements and cares of his missionary work, he thus writes to the friend at whose farm-house the Six Hills' meeting was held:—

'*Masulipatam, March* 1842.

'MY DEAR FRIEND,

'I heard with unfeigned pleasure that your chapel had been finished, and that your excellent landlord and pastor, Mr. Sawyer, had been your minister. Your congregation at the opening I hear was so large that many could not obtain admission. I trust the neighbours all round will continue to be a church-going people—loving the sacred Sabbath, doing no unnecessary work, but improving it by reading and prayer, both in secret and with their families; and, Sabbath after Sabbath, going with their families up to the house where they may together worship God, and hear that word read and preached which, mixed with faith, is able to save the soul. That word can make the dying triumph over death—can make a Lazarus richer than an earthly emperor—can make us, by the Holy Spirit, to conquer the world, the flesh, and the devil; and at last give us a glorious entrance into God's everlasting kingdom.

'Be assured I often think of you, and I rejoice in every remembrance of you since the first day that I knew you, believing that you and your wife have with your hearts received the truth as it is in Christ, and will by His grace live to His glory. I am truly glad that I ever knew you, and earnestly pray that you may have grace to persevere steadfast unto death. You will have many enemies and many trials—a corrupt heart within, a seducing world without; and nothing, my dear friend, but the Spirit of God sought in earnest prayer, the light of God's word carefully followed, and the grace of our Lord Jesus, can enable you to overcome, glorify your Saviour, and be a blessing to those around you.

'Neither do I forget the beloved people all around you, whether rich or poor. Even while I am writing I think how they used to listen, how well they behaved, how heartily they used to sing and make the responses, how far they came through the wet and dirt. I think of the happy conversations I had with them in this lodge and that cottage: how we used to kneel in prayer, and talk about the concerns of the soul and the hope of heaven. How happy those seasons! how sweet their memory still! I shall never forget them as long as my memory lasts.

'My dear brother Mr. Sawyer, and myself, were the first to break the bread of life to you as a con-

gregation. We tried to set the truth before you, to exalt the Saviour, and show you your need of Him, and we did it with affection and tenderness. May God have mercy on us for doing it no better!

'I seem to be united to you all by very strong ties. I pray for you all; and I earnestly hope I shall meet some of you at the right hand of the Great Shepherd at His second coming.

'As to beloved brethren I speak to you all. Let me earnestly beseech you, masters and servants, young and old, rich and poor together, to know and remember that there is no other Saviour than Jesus Christ, no salvation by any other name. Neither is there any one who can make you holy but the Holy Spirit. You cannot make yourselves holy. Neither is any man happy but the Christian man whose sins are forgiven. He is happy in health, happy in sickness, happy in prosperity, happy in adversity, happy in youth, happy in old age, happy in life, and happy in death, and will be happy for ever in heaven; but he can't be happy in sin and without an interest in Jesus. Let me beseech you to walk worthy of this blessed calling; and study to be holy everywhere, and under all circumstances, and in all companies—for to be holy is to be happy.

'Let me then ask you, my dear friend, and all the other beloved neighbours, to pray by themselves every day more than once—to read your Bible with

prayer. Have family prayer at least once a-day. Ask God's blessing on your meals, giving Him thanks. Try to teach your children to love Jesus Christ, and set them an example. Be kind and gentle to them, but punish them when naughty; and when you send them to school or into service, try to place them with masters and mistresses who fear God, and who will kindly care both for their bodies and their souls.

'The Bible you and the dear people of Dalby gave me is a great treasure. The 20*l.* which my dear friends, Mr. and Miss Sawyer, urged me to receive at your hands, I still have in hand, intending to lay it out in some way that may perpetuate the memory of your generosity in connexion with this mission. I shall also do the same with the kind present of the Grimston Minister and people.

'How much I think of the exceeding great kindness of you all! May the Lord bless and reward you all, and bless you with all spiritual blessings in Christ Jesus!

'I am very well, through mercy; and so are Mr. and Mrs. Fox, my brother and sister in the missionary work.

'Remember the heathen in your prayers, and prize your own mercies. Oh, highly-favoured [illegible] land! Oh, highly-favoured [illegible] Give my Christian love to all the dear people [illegible]; earnestly ask their prayers. Remember [illegible]

cially to my valued and beloved friends, Mr. and Miss Sawyer.

'Yours very affectionately,

'R. N.'

Other letters, written in a similar spirit, might be here introduced to illustrate the great affection existing between him and the people of his first and only charge in England, but they are reserved to a later part of the Memoir. Enough has been given to show how he laboured and prospered; 'yet not he, but the grace of God which was with him;' and that fire of Divine love cheered, attracted, and enlivened all around him; increasing in brightness and intensity through his whole earthly career.

CHAPTER VI.

1841.

THE TELUGU MISSION.

'Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?'—HEBER.

HAVING for many years determined to devote himself to missionary work, as soon as he attained the age which he thought the proper one for such a great and responsible undertaking, the duty of giving up friends and country, home-connexions and worldly prospects, had not now to be considered. Robert Noble was like a pilgrim ready to go to any land with his staff in his hand, and only waiting for his Lord's direction and command. He had not long to wait. In the same year in which he was giving up his charge at Brighton a cry for help came from the Northern Circars of the Madras Presidency, in behalf of the Telugu country, containing twelve

millions of people, who had for more than two generations been under our Government, but utterly neglected by the Church of England. This cry excited the deepest interest, not only on account of the millions of souls concerned, but from other affecting circumstances which attended it.

The Telugu country is an extensive tract of South India, stretching along the eastern side of the Madras Presidency for nearly 700 miles, and the people inhabiting it were represented to be speaking a soft and flowing language, and possessing a disposition and character superior to many others of the natives of that great peninsula, having greater energy, more manliness and independence, stronger natural affections, and less of deceit and dishonesty, and thirsting after knowledge. The reflection that these 12,000,000 of immortal beings should, under our own Government, have been passing into eternity year after year, during two generations, without any effort on our part to enlighten them, and to communicate to them our superior cultivation and science; and, above all, to teach them the knowledge of the only true God and Jesus Christ; was so distressing to good Bishop Corrie, that some of his last prayers were addressed to Heaven that this disgrace and sinful apathy might be removed from our Church and nation; and the record of those prayers reached England. Another cheering fact was, that men of

like spirit with Bishop Corrie in the civil and military service in India, stung with honest shame at England's neglect, and with earnest yearnings of heart for the salvation of the Telugu people, had subscribed a fund of nearly 2000*l.* to support an educational establishment at Masulipatam, and offered every encouragement to any one duly qualified for such a promising and important mission. These friends had appealed to the Church Missionary Society to undertake the mission, and the Madras Corresponding Committee had cordially supported the appeal; but the parent Committee felt themselves compelled, through the deficiency of men and means under which they then laboured, to decline to add a Telugu Mission to their existing obligations. This decision was adopted in July, 1839. But such was the zeal of several friends connected with South India, that they determined to go forward in their endeavours to establish the mission. The most active of these friends were the late Rev. James Hough, who had been a chaplain in South India, James Morgan Strachan, Esq., the Rev. [illegible], and Miss Tucker, acting for her brother, the Rev. J. Tucker, then in Madras. These facts were [illegible] before Robert Noble just at the time when he was ready and willing to entertain them. He [illegible] felt, that to give a good [illegible] principles to the upper classes of [illegible]

to produce great results; and though the progress might not be rapid, the success, by God's blessing, would be certain and progressive. He saw in the inculcation of true knowledge the overthrow of childish and injurious superstitions, and in the opening up of the glorious Gospel of the blessed God, with all its self-denying influences and holy principles, its life-giving revelations, its eternal hopes, its constraining energies, a new and glorious life for this people; and the prospect that he might commence this work filled his whole soul with joy. To sacrifice all selfish considerations for the regeneration of a people committed to our trust by Divine Providence for this very purpose, was to him a delight. He rejoiced that he had energies to devote and a life to give for such an object, and his language was not merely 'Here am I, O Lord; send me!' but, 'Here is my health, my worldly prospects, my life itself, my whole existence, at Thy disposal. Gladly will I spend, and be spent, if only I may promote Thy glory in the salvation of this people.'

He therefore expressed his readiness to undertake the Presidency of this Institution, and a liberal salary of 800*l.* a-year was offered to him, with power to take out two other masters, as assistants in the school.

Happily for the success and permanence of the work, it was considered, by those best acquainted with

India, that so great an undertaking should not be dependent on the piety of a few individuals, however eminent for their benevolence, but that it should be taken under the care of one of our great Missionary Societies.

Here, however, was a great difficulty; one application had already been made without success. And when we consider that, through the want of due liberality of the Church at home, our Missionary Societies are often in great straits, and their little band of labourers at all times overmatched by the millions of heathen around them, who can wonder, or blame them, if, in contemplating so vast a field, requiring in case of success so great an outlay, they should have felt a degree of doubt as to their ability to occupy it, and alarm lest they should stretch themselves beyond their measure and strength?

When, however, the great Head of the Church, by His Divine Providence, calls to any service, crooked things are made straight, and rough places plain; obstacles and difficulties are surmounted or removed, whether in the case of individuals or communities. His people become a willing people in the day of His power; and so the day to favour Masulipatam and the Telugus being come, her cry for help was no longer to come to us in vain.

The Rev. John Tucker, who arrived from India in June 1840, finding that R. Noble was

W. H. Fox were already engaged for the Telugu Mission, urged upon the Committee of the Church Missionary Society the re-consideration of the question of assuming the mission as their own: and the funds of the Society having materially improved since the mission had been formerly declined, they yielded to this appeal, and agreed to undertake the Telugu as a branch of their South-Indian Mission.

This implied the reducing of the salary of Mr. Noble to one quarter at least of that which had been guaranteed to him by private friends. But this consideration had no weight with him; and, *having satisfied himself that he should be allowed sufficiently free action in his educational measures*, he, with Mr. Fox, consented to the transfer of their services to the Church Missionary Society. The following is the substance of the appeal upon which Mr. Tucker prevailed with the Committee of the Church Missionary Society to reverse their original decision:—

'The effort for the establishment of a mission to the Telugu people is a measure not taken up in haste, nor grounded on any imaginary favourable openings, or hopeful indications, or resting on imperfect information, but one long and carefully considered; and the appeal to the Church at home is addressed to it by those whose plans have been matured, whose patience has been long tried, whose Christian zeal has not grown weary, though their hopes have

been sadly disappointed. There are friends there who have persevered in their efforts for several years, and have subscribed largely, but who feel that, unless the object is taken up by the Church at home, they must at last abandon their benevolent design.

'The encouragements to adopt the mission by our great societies at home are,—

'1. Pecuniary means ready to be placed at their disposal; and,

'2. A missionary machinery in actual operation.

'There is a good school-room, and a residence for the master near the school. These stand within a compound, and there is no difficulty in obtaining more ground if required.

'There are funds invested in a Government Bond, and subscriptions	10,311 rs.
Other subscriptions which may be counted on	5,000 „

'There is a school in operation, the master supported by local means; and the boys under instruction number from fifty to sixty. These consist of a few East Indians, and the rest natives; but the friends of the mission are assured that a much larger number, chiefly Brahmins, would attend under more favourable circumstances.

'One gentleman has offered as a gift another house, his own property, for the residence of a missionary; and many friends on the spot, or in the district, are

willing to give donations and liberal monthly subscriptions; so that the outlay in the first establishment of the mission by any of the Church Societies would be confined to the outfit, passage-money, and travelling expenses of the missionary; and the expense of its future maintenance would be met in a great measure by subscriptions raised in India.

'The importance and extent of the mission cannot be easily overstated. The town of Masulipatam contains a large native population of about 60,000, and proceeding from this up the banks of the Krishna river, the whole country is well peopled. The same all the way to Madapollam. Going along the sea-coast southwards as far as Pulicat, at about every ten miles you come to a populous town.

'Masulipatam is 280 miles from Hyderabad, the capital of the Nizam's dominions, and about 60 of these is British territory. The above description has chiefly reference to the sea-coast: but further, if we begin at Ganjam on the north, the following collectorates are entirely inhabited by the Telugu people,—Ganjam, Vizagapatam, Rajahmundry, Masulipatam, Guntoor, and Nellore. The population of these is not less than 3,285,000. Add to these a large part of Cuddapah, Chittoor, and Bellary—a great part of the Nizam's territory—a considerable part of Mysore and part of Nagpore—and it will be found that the entire population using the Telugu language exceeds

the Tamil, or any other using a vernacular dialect in the peninsula.'

Yet for these people not one Church of England Missionary has gone out, and very few from any Protestant denomination. Large towns are left entirely without any Christian instruction. Here is a people perishing for lack of knowledge, under the government and dominion of Great Britain. Here are buildings and funds provided; in every collectorate, civil and military officers ready to render, in their *private* capacity, their cordial aid, personal and pecuniary; and an interesting and hopeful people, numbering twelve or thirteen millions, willing to be taught, yet allowed to sink, year by year, into the grave without any knowledge of the true God, and 'without hope in the world.'

Who can contemplate such a [illegible] sorrow and shame for the past, and [illegible] hopes and aspirations for the future?

The Madras Corresponding [illegible] Church Missionary Society [illegible] of meeting the liberality and [illegible] the Telugu country with a [illegible] that they undertake [illegible] one missionary: [illegible] to raise a fund for [illegible] current expenses [illegible] Missionary Society will [illegible]

stipends of two missionaries; and express, without hesitation, their conviction that a sufficient sum would be raised annually in India to maintain the mission in a state of efficiency; and the appeal concludes with the following affecting words:—'God be pleased to behold and answer the longings and prayers of His servants, and not disappoint our hopes. Give us but a missionary faithful and true, humble and self-denying, and we will give him work and privileges to his heart's content.'

The Committee in London desired to adopt the mission, and obey the leadings of God's providence; but felt a difficulty from the want of funds. Still, the predominant feeling was well expressed in the following letter from one of the Committee:—

'*Eastbourne, August* 6, 1839.

'MY DEAR FRIEND,

'I quite agree with you, and our dear friend Mr. Strachan, as to the importance and necessity of undertaking this mission. The state of our funds, and the crisis of our affairs, confirm me in this opinion. There is money enough and Christian principle enough in the country to support us; but we want to rouse this principle into action, and to call forth the energies now lying dormant.

'Every additional missionary, if a true man, and

every new mission, if of God's selection, such as this evidently appears to be, tend, I cannot but think, to nourish and increase our funds, beyond the actual want of the individual missionary and mission.

The more we extend, if we do it with strength, wisdom, and in subordination to God's providence, the more sure, I think, will our supplies be. And every contraction of effort abroad will be no husbanding of resources, but a contraction of effort and assistance at home.

A Missionary Society declining abroad, is sure to decline yet more rapidly at home.

With Christian affection to Mrs. Hough,

Believe me yours affectionately,

JOSEPH FENN.

To the Rev. J. Hough.

May God grant that the same wisdom, trust in God, and Christian principles, may ever attend our Missionary Committees at home and abroad; and may the Church always rise to the occasion, through the supply of the Holy Spirit!

The following letters are appended as proofs of the above statement, and will show how anxiously, and prayerfully, and zealously all connected with this great design were acting:—

'*Ham Parsonage, Nov.* 27, 1839.

'MY DEAR MISS TUCKER,

'Immediately on the receipt of your letter I wrote to Mr. Noble. I have heard from him to-day, that he will be at Salisbury Square on Friday. May our meeting be for the Lord's glory! I shall keep this open to let you know the result. I can now only tell you what we have done. . . . . . I have sent to Mr. Carus, Cambridge, a copy of your summary, with a request that he would look out for a good man, able and willing to serve the Lord among the Telugus.

'Mr. Robins was here last week to inspect several plans and drawings of Indian churches. He took away two, and seemed to think he could draw from them a suitable design.

'I hope you will go on encouraging your friends to contribute towards the Telugu Mission. In God's own time the men will be provided; and the present delay is calculated to teach us our entire dependence on Him for agents in His work, and should quicken our prayers for labourers. We are reminded that, important as funds are, they are worthless without the workman; and can neither qualify nor purchase the man of God. Let us be more fervent in prayer for this special cause; not doubting that He who has

opened the way, will provide His ministering servant to enter it.

'Pray give to your brother my Christian love, and assure him that nothing shall be wanting on our part to procure men for the Telugus.

'*Friday morning.*—We have had an interview with Mr. Noble, and are much pleased with him. He consents to hold himself engaged to go to India this time next year; and there is good prospect of his proving *the very man* required to commence the Telugu Mission.

'We are looking out also for another man of God, and trust that He will send us one. Will you tell your dear brother what we have done? With kind regards to your dear sister,

'I am, yours,

'JAMES HOUGH.'

The great care taken in selecting their missionaries is also manifested in the following:—

'*Ham Parsonage, Dec.* 24, 1839.

'MY DEAR MISS TUCKER,

'Our engagements with Mr. Noble, for whom we must wait eleven months, make us unwilling to treat with any one not yet in orders, as it is desirable to meet with a *clergyman* ready to go out immediately: and we might find it inconvenient

a year or two hence, if pledged to more than our resources would enable us to meet.

'*Stability of purpose* and *singleness of heart* are primary, indispensable qualities in a missionary; and men of another character the Society would not like to engage for *any* station, much less for the Telugu.

'Our present wish is to send out one missionary clergyman immediately, and wait for Mr. N.; but if sufficient funds are provided we should be glad to send *more*, and the Telugu country would furnish ample occupation for six.

'Yours,

'JAMES HOUGH.'

That the same spirit actuated Robert Noble will be seen from the letters addressed at this period by him to Mr. and Miss Tucker, the earnest promoters of the Telugu Mission:—

'*Brighton, Nov.* 21, 1839.

'MY DEAR MADAM,

'I am but little acquainted with India; and I doubt whether a conscientious preparation for priest's orders, and attention to my parish duties, will admit of much examination of books: all the information, however, I can so gain, or by the kind

communication of friends, I shall be very desirous to obtain.

'I have a year's engagement in England from this time.

'A very remarkable combination of circumstances, and the independent advice of three clergymen of experience, piety, and wisdom, induced me to think of handseling (commencing) my ministry among my own countrymen. But for this advice I had now been engaged in missionary work; and consequently, your appeal, which I had before seen through Sir Peregrine Maitland, would have found me pre-occupied.

'Allow me to thank you for your information on the improved state, still improving, of our Indian possessions, in regard to vital religion. I trust it is the first sheaf of a most plentiful harvest.

'I still am quite of opinion, both from our Saviour's example and the constant experience of missionaries of the present day, that, if it be possible, two at least should be sent upon such a field, so extensive, so uncultivated, so overgrown. This I feel very important. Notwithstanding I would not decline it, even if none other can be found. Oh, no! *To me*, I apprehend, it will only be a shorter road to rest, though, *to the mission*, very injurious perhaps.

'I doubt not God will provide and guide.

'I trust you will bear in mind, that if you can

find others more adapted for the undertaking I shall most gladly withdraw.

'I do not offer myself, nor did I take orders, to hinder the truth, and to occupy the post of abler soldiers.

'To be a warder at the temple door, a sweeper of the sacred floor, is (I do trust, in my most sober hours I feel it) an honour of which I am wholly unworthy.

'Of funds I will say nothing, nor of salary. May God supply the former in sufficient amount to secure the undertaking; the latter I care not about. Being single, and by God's help purposing so to remain, my wants are not many.

'I am, with much Christian respect,

'Your sincere, though most unworthy servant,

'ROBERT NOBLE.'

'*Old Dalby*, 28 *April*, 1840.

'MY DEAR CHRISTIAN FRIEND,

'Your kind letter, conveying the sadly pleasing intelligence of your brother's expected arrival in the land of his nativity in the course of June next, has been too long unanswered. I am sorry to learn the occasion of his return, but glad at the prospect of a personal interview with a soldier of Christ, who in distant climes has been endeavouring

to spread the triumphs of the Cross, and to secure and cultivate the territory won.

'His visit home will, I hope, fully re-instate his impaired health. It is well sometimes to be sick. I find myself, in health and vigour, too apt to fall into the mistake of her who said, "They made me keeper of the vineyards, but my own vineyard have I not kept." Alas! the fields *within* seem to put forth as many brambles and thistles as the fields *without* and around us; and when the summer of health and ease has continued any length of time they sorely vegetate, and, climbing and pushing their destructive way, choke and starve the plants of grace.

'In a letter from Mr. Hough, kind and full of matter, received at the beginning of this month, he states that hitherto no fellow-labourer has been raised up for the Telugu country. I trust that our Lord will help us to be much in prayer in this behalf. It is very easy to ask for prayer, and to promise prayer, but power to *pray in prayer* I find not easy at all, but a rare and high favour from on high. I beg earnestly that you and others interested in this work will, "for the Lord Jesus Christ's sake (to use the Apostle's entreaty), and the love of the Spirit, be in agony (as the original has it) in prayer with me."

'What is one small barley loaf among so many millions? The good Lord multiply that as it is being dealt out; and as He can, so may He provide other wheaten ones, better and larger, for the famished multitudes. Yet must Barak's spirit, declining the Lord's work, be shunned; it may be hard, but to Him hard is easy. *Mountains* are *threshed* by a worm, thousands chased by one; and Satan trampled under the foot of a child. Oh, for strong faith —for love, humility, and prayer! These are better than any four missionaries, though picked out of the choice men of Israel.

'My friends here whisper, "Why shouldst thou destroy thyself?" and my aged father, white with eighty winters, says, "Wait till I am gathered into heaven's garner." Some say, "I am not strong enough," "that I ought to remember my own country, &c.;" but I hope the Lord will allow me to serve Him in this field at His appointed hour, alone or with a work-fellow, just as He sees best.

'We are interesting the people here in the heathen at home and abroad, and in the Jews, and they respond readily to the touch.

'It has pleased God to give some little success to my labours here. Vain-glory and self-preference, I fear, prevent Him from giving more. It is an uncommon thing to be humble in success, I fear.

In me there is a sad propensity to rob God of His praise.

'I am, my dear Madam,
'With unfeigned respect and true charity,
'Your very unworthy servant,
'ROBERT NOBLE.'

To the Rev. J. Tucker, lately arrived from India, he writes:—

'*Old Dalby, 3rd August,* 1840.

'MY DEAR CHRISTIAN FRIEND,

'Your intention of connecting the Telugu Mission with the Church Missionary Society I have endeavoured to weigh as well as I am able. I shall be glad to fall in with any arrangement which may appear to the friends of the mission most likely, under God, to subserve its interests.

'You may therefore rely on my concurrence in whatever decision you may form respecting it. . . . I am not going to India to please flesh and blood; but to do my little in the service of my Redeemer and His Church. Being mindful of the dispersion of Judson's little band, I should not like to engage with any one (as a fellow-missionary) who is not, after *patient inquiry,* thoroughly attached to our Church. Is this the case with Mr. Fox, whom I already love for his resolution's sake? He is not, I

trust, a member of our Establishment from education only, but on principle too.

'Perhaps I may have an opportunity of seeing him in London in the week commencing Sunday the 9th. An interview I should much desire.

'I am, your affectionate and respectful
fellow-servant,

'R. NOBLE.'

To the same.

'*Old Dalby, Nov.* 30, 1840.

'MY DEAR CHRISTIAN FRIEND,

'Since I had a short interview with you at Wood's Hotel in town, I have had a hasty, though I am delighted to add, a most gratifying and satisfactory visit from my brother and future companion in missionary labours, Mr. Fox. In an interview so short as that between him and me, wrong conclusions respecting character may be formed; but I must say, I have most favourable anticipations. I could earnestly wish for one more fellow-labourer. I do feel, I trust, deeply thankful that, according to His practice, who was Wisdom infinite, we are able, if He continues our lives and resolutions, *to go out two together*. Oh, that God would raise us up a Hebrew scholar, who might superintend and aid in the translation of the sacred Scriptures, or, at any rate,

in their revision or correction! I find by what H. Malcolm has said about the Telugus, that the whole of the New and much of the Old Testament has been translated, and some printed, in their language.

'My fellow-labourer and myself meet in spirit every Friday evening and Saturday morning, to supplicate mercy and favour of Him without whom all is vain; the best-concerted schemes, folly; the greatest combination of strength, weakness; and the best-executed work, disappointment.

'Wishing you much close communion with the Triune Jehovah, and great success in promoting the extension of our Lord's kingdom, and in strengthening and more thoroughly cultivating the small strips of territory already won (in India),

'I am, your most unworthy fellow-servant
and fellow-pilgrim,
'ROBERT NOBLE.'

To the same.

'*Chapel Brampton*, 29 *Dec.* 1840.

'I know not what to say about the filling up of the chaplaincy at Masulipatam. My dear yoke-fellow and myself, and our friends, had made the supply a matter of prayer that our thought might be *wholly directed to the evangelization of the natives.*

The coldness of our suit has, perhaps, led to this unpromising result. May it kindle into fervour our prayers!

Would it not be well to read some medical work on change of climate? I have hinted at this to Mr. Fox. My brother, who is a physician, advises it, and mentions 'J. Johnson on Climate.' Perhaps you could recommend a better.

'I thank you much for the counsel about books; and then as to theological and religious works, if you could afford me the time to write down your remarks; for I feel that I am entering on an entirely new scene, and the service very different from that in use where the people are born and bred up in the Christian religion.

'I have heard that one of your sisters has been with you in India. What a source of comfort and support such companions must prove in heathen lands, where there is almost everything to try and dishearten, and the climate to relax and depress! But yet I can truly say, from long and close observation, that where I hoped and wished for one object, and God thwarted and obliged me by His providence to adopt another course, it has not only worked for my good; but that I have often seen, and found it far safer and better for the children to let the parent carve for them. While we are seeking to serve Him, oh! with what tender and exquisite

care His eye watches over us, weaning us from every creature only to supply the creature's place with the Creator's presence — depriving us of companions only that we may eye Him more, talk less with them and more with Him, till He seems to ride at our right hand when we ride, to sail with us when we sail, to think within us and speak by us when we think or speak. But why should the schoolboy thus talk to the teacher? All this you have long known and realised; yet there are degrees of closeness not yet reached.

'Affectionately,

'Your most unworthy servant,

'R. NOBLE.'

TO SIR THOMAS BLOMEFIELD.

. . . . 'How many thanks do I owe you and dear Lady B., and all your family, for your great kindness and endurance of my grievous unprofitableness when last with you! I feel it still much, and do most earnestly ask you and Lady B., in her affectionate indulgence, to forgive. Let me say how much I enjoyed my visit; how extremely hurried and short — sadly short, it appeared. It was but a glimpse and a separation. *Suavis hora sed brevis mora.* Never, never can I forget your house. It was there I learned much Christian knowledge, much Christian experience, much of the hidden evils of

my heart. The sweet communion and social intercourse you allowed me, so condescendingly, were, I hope, not wholly lost upon me; though I am sensible I did not at all duly improve them. . . . . . You spoke of coming up to London before my departure. I need not say what pleasure (with God's blessing) your society and presence would occasion me; and I hope much good might arise to me, and more than me, from the combined prayers that I hope the Lord in great mercy would enable us then to offer up. But yet, my dear friend, I feel what a sacrifice you would be making for one for whom you have already made sacrifices too many and too great—who can never repay you, and who has only forgiveness to beseech of you and all; and nothing but affectionate respect and feeble prayers to offer in return. . . . . I hope you will remember us,—indeed I am sure you will, in your intercessions continually. Would it be too much to ask your prayers twice a-week,—on Wednesdays and Fridays, in the family and in the closet? I should esteem it a signal benefit; and, oh, how much do I need it! What a work is ours! and what a dull, clumsy instrument am I! I have been much affected by the expression,—"So foolish was I, and ignorant, I was as a beast before Thee."

'R. N.'

CHAPTER VII.

1841–1842.

ARRIVAL AT MASULIPATAM.

'They crossed, like Paul of old, tempestuous seas,
Forsaking country, kindred, friends, and ease.'
COWPER.

ROBERT NOBLE, in company with his friends and coadjutors in the new mission, the Rev. H. and Mrs. Fox, embarked in the ship 'Robarts,' for Madras, on the 8th of March, 1841, and safely arrived there on the 4th of July.

During the voyage of four months, both the missionaries and their friend, the Rev. A. R. Symonds, were treated with the greatest kindness and consideration by the captain and officers of the ship, who gave them every facility and encouragement for the performance of Divine worship, and for social and religious assemblies, both among the passengers and the crew: so that their passage out was usefully employed in endeavouring to promote true

religion, and was attended with much comfort and edification to themselves.

It is cause for deep thankfulness to God, and of cheering hope for our country, that some of the captains and commanders of vessels going out to India, and other distant lands, now take a warm interest in promoting public worship on board their ships, and an unspeakable comfort to many loving hearts at home, that, amidst all the dangers of the deep, they can hope that their absent friends will not be deprived of the consolations of religion. How important are such privileges! When the heart is bowed down with sorrow at parting with their dearest relatives and friends—when the unknown and uncertain prospects of the future feelingly remind them that they are, indeed, strangers and pilgrims on earth—is there not reason to hope that in these hours of doubt and sadness some may be led to welcome the glad tidings (too often, alas! disregarded in times of ease and pleasure), that in the God and Father of our Lord Jesus Christ we have a friend for all times—a guide, a glory, a defence along the whole path of life!

Doubtless some have, under these favourable circumstances, hailed with joy the glorious truth, and have reached India, and other distant colonies, in a very different spirit from that in which they left our shores: and, blessed themselves, have be-

come blessings to others. These are effects often produced by our missionaries on Europeans; and may the faithfulness of such captains (would there were more of them!) who encourage these efforts be always as gratefully and prayerfully remembered as it was on this occasion.

Arrived at Madras, the Christian welcome which the missionaries received from those friendly to their high and holy object must have been most grateful and encouraging.

Mr. and Mrs. Fox took up their quarters at Mr. G. Arbuthnot's, where they found the present Bishop of Graham's Town, Mr. Cotterill, and Mrs. Cotterill. Robert Noble was received under the hospitable roof of Dr. Thomas Moore Lane, during the absence of Major and Mrs. Charles A. Browne, who kindly invited him afterwards to their house, with that warm-hearted hospitality which, for a long series of years, made their names household words in Madras, as examples of Christian zeal and liberality. They have now entered into their rest; but their memory is, and long will be, blessed both here and in India.

Among these valued friends Robert Noble remained about two months, which enabled him to make the acquaintance of the gentlemen who formed the Corresponding Committee of the Church Missionary Society, from whom he received every pos-

sible kindness, and obtained an insight into the state of the Society's missions at Madras.

A brief notice from his own pen of some important incidents during his voyage, and of his reception at Madras, illustrating his missionary character and zeal, will be read with interest:—

'*Madeira, April* 7, 1841.

'MY DEAREST MOTHER,

'An opportunity will now be given us of gratifying our friends in England, who have, I doubt not, often prayed for us, both when alone and in the family circle. Be well assured that we have not forgotten you . . . . . . To remind me I have a hundred monitors on every side, I take out a razor, and it draws out a tear and a prayer; I reach out a book, and am carried with the lightning's speed back to scenes almost too sweet to bear in recollection. The Bible of my Dalby people, the knife of one friend, the pencil of a brother, the present of a sister, the parting gift of a mother, all, all are around me, and my cabin is full of you all.' Speaking of a severe storm, he says, 'Through mercy we have been preserved. For nine nights the captain was on deck. He is very kind and amiable, and promotes our religious services, which are held in the cuddy (or dining-room),

two full ones every Sunday, and the prayers of our Church every morning abridged.

'On Sundays our congregations are large, and about sixteen attend on the week-days. The reverence shown throughout, and the solemn tones of thirty men repeating the responses, are very delightful. I rejoice daily I am a single man. The other three clergymen are married. We have many pious persons on board, whose society is a great treat.

'Several young cadets attend our social prayer-meetings, when we read and converse on the word of God.

'I do hope the voyage, through the grace of God, may be a means of permanent spiritual good to some at least. With some I have had most affecting conversations on spiritual things. Some of the young men are quite like younger brothers; but the honeymoon is closing, and they are very desirous to act some plays. Application for our permission has been made to Mr. Symonds; but I cannot, I think, give mine. Dear Fox, whom I love more and more on account of his piety and modesty and good sense, has suffered but little during the voyage; Mrs. Fox very much. And now, dearest mother, pray for me often, and remember always along with me my young fellow-labourers; and oh, raise your petitions that many more young soldiers

of Jesus Christ may be sent out to this great work and conflict against the powers of darkness!

'Your very affectionate Son,

'R. N.'

To the Church Missionary Committee.

'*Madras, 9th July,* 1841.

'Christian Gentlemen,

'It will be with unfeigned pleasure, I am sure, you will learn the intelligence of our safe arrival. Mr. Gray brought me under the hospitable roof of Dr. Lane; and in this I must rejoice, as it gives me more opportunity of knowing Mr. Gray, of your Institution,* and also of passing the important week of first transition to this climate under the immediate eye of a long-experienced medical man, whose counsels I consider may be of inexpressible use to me and my fellow-labourers.

'I have engaged my first Telugu servant. He is of Masulipatam, and I hope to pick up, through him, some Telugu words, as he speaks very little English.

'Throughout the voyage we studied the Sanscrit grammar and read certain books. Mr. Fox made more progress than I, having had the advantage of

* The Rev. J. E. Gray was at this time Principal of the Church Missionary Society's Theological Institution in Madras.

some instruction from Professor Wilson before embarkation. Mr. Fox and myself preached one sermon each, on alternate Sundays; Mr. Symonds kindly giving one sermon every Sabbath: thus, between us, affording two full services every Sunday. . . . . . The attendance, the decorum and attention, from first to last, were very gratifying. Three times, with the captain's approbation, we administered the Lord's supper; but only one young cadet attended the sacrament, which he did regularly, and his conduct throughout the voyage was exemplary and consistent.

'Gentlemen, it was very grievous to me to see eighteen or twenty young men coming out of the heart of Protestantism, yet all declining this plain and important duty and privilege of every Christian man. There is something fearfully wrong in that education which can bring up young men to eighteen or nineteen years, and not have allured and constrained them to this solemn rite.

'May the Lord bless your efforts in rectifying this and similar defects in our training at home, for to these young men I look as the specimens of our holy faith, which the natives of India will oftener and more easily read than our books, and I doubt not they form their ideas of our religion from the lives of its professors among them.

'Our evening meeting in Mr. Fox's cabin was

increasingly frequented, till it would not hold more, and we were obliged to solicit the captain's cabin, which he allowed us to use for half an hour in the evenings.

'We thus went through the Ephesians, allowing any present to state his opinions on the passage; hymns were read, not sung; and one of the clergy offered a prayer.

'Several expressed their conviction of having obtained instruction and edification at these meetings.

'Mr. Fox has several times visited the Lascars (native sailors on board), who are Christians, who were very glad to receive him.

'We feel much the kindness and the high respect which we received at the hands of the officers and passengers throughout our voyage. May the Lord reward them, for it was very great. Every remonstrance made in private was listened to with deference, and often produced the effect desired.

'May I beg to offer my best Christian respects to all the members of the Committee, and believe me, Christian gentlemen,

'Yours to command ever in the Lord,

'R. N.'

His object in staying at Madras for two months is thus explained to the Committee at home:—

'*Masulipatam*, 10*th April*, 1842.

'DEAR CHRISTIAN GENTLEMEN,

'I remained at Madras in order to form the acquaintance of your Corresponding Committee there, from whom, as Christian brethren, I received more kindness than I am able to express. I saw much of Mr. Gray, and of the students under his care in your Institution. I rejoice that I met these gentlemen, as it enabled me, from personal knowledge, to feel confidence in those who hereafter will be concerned, if God permit, in most of the undertakings in which I shall have to take part; for in carrying out future plans differences of judgment will arise, when I trust I may, from actual acquaintance, feel assured that their counsels will arise from no other desire than to aid me in conducting the mission in part committed to my care.

'The time, therefore, was not ill spent, as the Committee have much experience of the country, the climate, and the working of missions; and I may be called upon to hold important communications with Mr. Gray, and labour together with some of his students in the same mission.

'While at Madras, however, I endeavoured to avoid implicating myself in English work, beginning at once the study of the Telugu language under a Moonshee of the College of Fort St. George.

During my stay I also addressed the three native congregations connected with your Society. I was much pleased with the native congregation under the charge of an East Indian catechist, Mr. Chapman. I administered the sacrament to all these three congregations, using the catechist under whose care they are as interpreter.

'My dear friends, your congregations at Madras need your liveliest sympathies; and our friend on whom the care of all the churches presses, besides his English congregation (I mean Mr. Tucker), and my valued brother Mr. Gray, who has full occupation within the walls of the Institution, cannot bestow time for acquiring the Tamil tongue so as to communicate without an interpreter, and I am afraid the soundest statements of divine truths become often misrepresented by this means. May God raise you up one faithful European missionary to labour among them! They greatly need it. Would that your funds and your labourers, in magnitude and numbers, equalled your desires to supply this and every urgent want!

'May our eyes and our prayers be more towards Him from whom cometh our help.

'Yours ever to command in the Lord,

'R. N.'

After experiencing uninterrupted kindness from

many in Madras, Robert Noble commenced his journey by land on the 20th September, 1841, passing through a large part of the Telugu-speaking districts, and everywhere meeting with the most courteous attention from our countrymen at the various stations where they are resident, and at the close (the 28th) of October arrived at Masulipatam, the scene and field of his future labours, and where he closed his useful and devoted life. At Guntoor he was the guest of Mr. Goldingham, the collector, and found this gentleman much interested in the education of the natives, and ready to place the schools supported by himself and other European residents there under the Church Missionary Society, and to make Guntoor a missionary station: but this project was subsequently given up, owing to the arrival there of the Rev. Mr. Heyer, of the Evangelical Lutheran Society, from America, who established a separate mission. This mission was subsequently strengthened by the accession of the Rev. Mr. and Mrs. Gunn, most devoted servants of Christ; and when Mr. Gunn was called to his reward he was succeeded by the Rev. Mr. and Mrs. Groning, and other faithful men and worthy missionaries. This mission has had a fair measure of success, and is still in operation.

At Masulipatam Robert Noble [illegible] the house of Major [illegible], who had [illegible] commend him for the work [illegible]

brought the subject of this Memoir to the scene of his future labours, it may be desired that some account, brief though it be, should be given of the place and its inhabitants.

Before, however, doing this, we have to state, with thankfulness to the Giver of all good things, that the majority of the European community cordially co-operated in the mission about to be established; and, upon an appeal put forth by one of the chief officers of the station in his *private* capacity, monthly subscriptions to the extent of 26*l.*, and donations to the amount of 22*l.*, were contributed to the new mission: besides which, this gentleman placed at the separate disposal of the missionaries, for charitable purposes or for missionary work, 36*l.*

Masulipatam was at this time a military station, and its inhabitants consisted of European residents, comparatively few in number — perhaps not more than twenty or thirty, some of whom were married; and a native population of 50,000 or 60,000: it is the chief town of the Telugu district of that name. It stands about two miles from the sea-coast, and derives its name from the Hindustani word '*maçhali*,' fish, and the Telugu word '*patanamoo*,' town or village. There is no harbour, and ships lie out in an open roadstead; from whence communications are carried on with the shore by boats. The country is a complete flat for many miles around; and from its

soft, sandy nature, there is every reason to believe it was once under the sea, which has receded in some places along the eastern coast. It is subject still to occasional inundations of the ocean; of which one of the most fearful occurred on the night of Nov. 1, 1864, and will be noticed hereafter in this Memoir. The trade carried on by the natives arises principally from the manufacture of cotton-cloths and piece-goods: and so celebrated at one time was it for this species of cloth, that the first English settlement was made on this part of the coast by the East India Company for the encouragement of this manufacture.

Whilst, however, these people pursued with industry their various callings, and their outward behaviour was marked by much politeness and decorum, their moral, intellectual, and spiritual condition was most deplorable, and enough to call forth the exclamation, 'Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!' To describe it in all particulars would be an offence to Christian delicacy, and to that refinement which Divine Revelation is the blessed means of producing, whenever it is cordially received. Yet the truth must be so far spoken that Christian England, to whom that revelation is committed for the benefit of the world, and especially her own colonies, may not be ignorant of the degradation of her subjects,

and say, when charged with the guilt of leaving them to perish, 'Behold, I knew it not!'

The first fearful trait of the native character we would notice is, their *want of truthfulness;* not, as in our own country, and in other lands, individually exhibited; but general and national. There can be no doubt as to the prevalence of this awful sin among them. '*Oriental mendacity*' has passed into a proverb; and the shocking amount of perjury and falsehood is the universal complaint of the magisterial and judicial officers employed in the country.

Witnesses in courts of justice always could, at the time of which we are speaking, be obtained for a small sum of money to swear to the truth of any words put into their mouths by others. Painful as it is to state this of our fellow-men, can we wonder at it, when we know that the gods they worship are not gods of truth and righteousness? What inducement have they to speak the truth, or be afraid of perjury? It is the natural result of their superstitions that they should only consider, in such cases, what will subserve their worldly interests; and to attempt to erect a system of morality without the sanction of Divine Revelation, is to build without a foundation.

Another gigantic evil is *the treatment of their women, and their marriage laws and customs.* When the Telugu Mission was commenced, amongst

all the millions of the people there was not one woman, except among the dancing-girls, the most degraded of the female sex, taught to read by the natives themselves. Their intellectual powers were uncultivated, and they were mere creatures to attend to the material comforts of the household. A great improvement in this respect is now, thank God, in progress; but their *marriage laws* are still in full force, are attended with enormous evils, and occasion an amount of misery, which it would be impossible to over-estimate.

Their females are betrothed when they are only three or four years of age, though they are not married till twelve or thirteen; but if during the time of betrothment, or after marriage, the bridegroom dies, the poor girl, or woman, becomes a widow for life! for she is expressly forbidden, by their most sacred laws, to marry again. From that hour her life is one of extreme misery and degradation. She is regarded, both by her own and her husband's family, with a degree of suspicion and neglect which is almost intolerable; employed in the most menial work, she must take her meals alone, and lives without hope of any amendment of her unhappy condition.

Thus losing all self-respect, and, [illegible], on the other hand, to a life of vice, [illegible] vicious courses; and, [illegible]

around her. In the Presidency towns, and especially in Calcutta, a movement has begun for the amelioration of the condition of native widows; but it has not yet touched the masses.

Death itself is often sought as an escape from such a despised and degraded existence.

In Masulipatam, containing 60,000 inhabitants, it was estimated that there were not less than 10,000 of these unhappy widows, in consequence of those abominable native customs and laws; and in the whole population of the Telugu country, proportionately estimated, there would be a total of not less than 2,000,000 of young girls and women, who could never marry! and were, in many other respects, in a most pitiable condition!

Can any Christian man or woman contemplate such a state of things in our own dominions without shame and horror?

In addition to this sad picture, we must mention that there are associated with every heathen temple a body of 'dancing-girls,' as they are called, professional courtezans, set apart nominally for the services of their gods, but given up to a life of vice.

Another stronghold of incalculable mischief to the people, and a barrier to all social and national progress, is the *universal institution of caste:* by which they are divided into innumerable classes, between whom there is only a limited intercourse and com-

munion; and which teaches them to believe that, by the accident of birth, some are holy, and others outcasts, in the estimation of their gods. Pride and oppression on the one hand, and dejection and servility on the other, are the sad consequences of these unnatural and irrational distinctions: and while continued, the degradation of the people must be perpetuated.

Such is the palpable and natural result of their laws and superstitions; and it may be truly said of them, 'The whole head is sick, and the whole heart is faint: from the sole of the foot to the crown of the head, there is no soundness in it!'

Let not, however, these people be despised for the existence of such evils among them: a people without God and without Christ will always be under the dominion of evil. The history of the mythology of the West, as well as the present condition of Eastern superstitions, and their deluded votaries, show us that it is only by the introduction of Christianity among them that they can be raised to real happiness, purity, and truth.

We were once as they are: but by the preaching of the Gospel, the spread of Christian education, and belief in Divine Revelation, they may become like us. Robert Noble was fully [illegible] and, in obedience to the Lord's command, [illegible] teach this people would be [illegible]

elevated, regenerated, and saved; and to effect this offered himself, his prospects, and his life.

Oh! that our Government would act like a Christian government, make the Holy Scriptures a Class-Book in all our schools, and teach them, to all who are willing to be taught, their precious truths. Without this knowledge of Divine truth, what will mere science do for them? It will neither improve their morals, nor change their customs, nor save their souls; and God Himself may punish us for our want of faithfulness to Himself by the very education we are giving, without reference to His honour, and truth, and authority. Whatever worldly men may think, the path of *Christian* duty is the path of safety and of true progress.

One or two extracts of letters from Robert Noble, now brought face to face with these superstitions, will, we trust, be better understood, and be more fully appreciated, from the foregoing description of this interesting, though deluded people.

To a former pupil, then at Cambridge:—

'*Masulipatam*, 20*th Nov.* 1842.

'MY DEAR FRIEND,

'You will expect some account of what has interested me in India, and on my journey from Madras to this place . . . . . I saw no very fine

pagodas (heathen temples). There is one, unusually large, at Madras, one at Nellore, one at Singaricondah. These have very lofty and carved towers over the gateways, usually representing the exploits of Krishna sometimes very indecent: but if I may judge of the rest by the inside of that of Singaricondah, into nearly the whole of which the Brahmins admitted me, they are dirty, shabby, uninteresting. Its tower is 150 feet high, and 100 Brahmins reside in it; but they appeared very ignorant. Only one of them knew any Sanscrit: and, by his own confession, very little of it.

"You are aware, my dear ——, that it is the custom to have "dancing-girls" in connexion with the pagodas: and this single fact shows the character of the popular religion, for these girls are notoriously bad women. Now that these should be, not *in spite of*, but *as part and parcel of*, their religious establishments, speaks volumes. In passing through the country you see nothing in the manners and habits of the people peculiar [illegible] so far as they come under a stranger's [illegible], but those who have been [illegible] the [illegible] magistrates and judges [illegible] pression, and unnatural [illegible] them. A judge, who [illegible] a man of acknowledged [illegible] informed me that [illegible]

man wants a witness to appear on his side in court, he can go out into the Bazaar and find men ready to solemnly assert whatever he dictates to them for a little money.

'At Weyur, the village of Wey, I saw a pagoda raised on the spot where a Brahmin widow, of the name of Wey, had burnt herself on the funeral pile of her husband. Nor can I forbear to mention that I found in my Telugu Dictionary the word for widow rendered—first, "widow;" secondly, "harlot:" and, suspecting the cause, I questioned my moonshee, when he told me that the young women, left widows at eight, nine, or ten years old, usually became depraved; and that this was the reason they *wished them to be burned!*

'I must give you an extract of a letter from Mr. Bilderbeck, as illustrating the wretched state of the widows. "I will tell you," he says, writing to Major Awdry, "a fact which only came to my knowledge the other day. You know that the Brahmins are obliged to resort to the rivers for bathing many times a-day. I asked a Brahmin the other day whether they were obliged to resort to cold water every day, whether sick or well? 'No,' he replied, 'not when sick. They may then bathe at home in hot water; but our widows must go to the river, whether sick or well.' 'But is this not dangerous?' I inquired. 'Yes,' he said, 'but our Shasters re-

quire it; and they must go in any case, or they cannot come into our houses.' 'Well,' I said, 'suppose they die?' 'Oh, well,' he replied, 'they are widows, and only burthens to society; and——' This is but a specimen of the general feeling with which these poor wretches are regarded. Though born in India, this was a surprise to me; and though we know the treatment of the females in India is bad enough, yet the deeper we search, and bring matters from behind the curtains of Eastern concealment, the more does the scene shock us."

'The climate here is more variable than at Madras. In the morning it is often cold; but as the morning advances the heat rises. It is now at 80°, three o'clock P.M., and a delicious sea-breeze has been blowing health and comfort all day.

'You will, I am sure, on our account, be glad to learn that God has given a people here among the East Indians and English to His Son. The Major of the Regiment, 1st N. Infantry, is a very affectionate, decided, straightforward Christian man. I have been his guest since I arrived, and I am still. The Brigadier commanding the station, and his wife, are also. The District Judge and the Assistant Collector are favourable. We have formed at Major A.'s house a little social, snug meeting, every Friday evening. Our Chaplain objects to our

use of extemporary prayer, as a departure from Church-of-England principles, and refuses to let either Mr. Fox or myself stand in his reading-desk.

'On the Bishop's arrival the matter was referred to him. He approved of our meeting, but expressed a wish that we would use certain of "the Common Prayers;" adding, that he would not press us to discontinue extempore prayer, and should not feel displeased if we still wished to conduct our meeting as before.

'Fox and myself both thought that the circumstances of this country, and our position in it, the opening of a new mission, and the social character of our meeting, were such as to make us prefer extempore prayer, if the Bishop would give his consent. We wrote to him before his departure, when he at once complied with our request. We also felt that it was no departure from Church-of-England principles in social meetings to use unwritten prayer.* However, we experience great kindness, and are in excellent health, and have every comfort. I must not add more. Oh, that God would one

* Assuredly not. And were not the missionaries endangering their Christian liberty by asking permission of any earthly authority to do that which is enjoined by the word of God? See Jam. v. 16, 17, and Heb. x. 25, and many others. These are evidently social meetings. They are enjoined on all Christian men, and blessings promised; and the

day put the love of the debased heathen into the heart of my dear friend!

'Believe me,

'With great affection and esteem,

'R. N.'

To another pupil, reading with a private tutor, he writes about the same time on the importance of educating the natives:—

'*Masulipatam*, 1842.

'MY BELOVED AND VALUED PUPIL AND FRIEND,

. . . . 'We want a missionary, or Englishman of superior education, for Guntoor. I may be wrong, but I expect our schools will, under God, be the great means of bringing under the influence of Christianity the native population, and maintaining that influence when begun. Schools are our sheet anchor. There are many Brahmins; and a young wealthy man, a Zemindar, would be one of the boys in the school. Is there no one to undertake [illegible] that appeal, "Whom shall I send, and [illegible] for us?" from the [illegible]

prayers to be [illegible]

the confessed [illegible]

No human [illegible]

of their [illegible]

worship. [illegible]

ready response from the hearts of His redeemed creatures? Shall the whole of the mercantile, the civil, and military services, have an abundant supply, but Christ's service be rejected?

'One morning in February I was taking my wonted ride along the shore when I saw a vast crowd of natives—bullock-bandies, horses, men and women —old and young, rich and poor. On approaching I found it was one of their great annual ablutions. Some old women, unable to support their tottering steps a distance of three miles, were supported by the others, and would have to return in the same way. These I saw, but there might have been many other old persons in the vast crowd.

'On returning home I asked my moonshee for an explanation. He said, "They are taught that the sea is purer than all other waters, and they resort thither on such occasions, that, having purified their bodies, they may enter the neighbouring pagoda, and offer their prayers for the pardon of their sins; and there the Brahmins use certain prescribed forms, understood by them and many of the people." This I thought very much more reasonable than I had expected; but this man, you must bear in mind, has had much intercourse with Europeans.

'I then inquired of many Brahmins and other respectable natives, who had seen little of the English, and without a single exception they said, "They

went to wash away their sins." Then at once I understood why these aged and tottering women had come so far; and when I asked of the same persons "What prayer they used?" they told me they repeated the words, "*Om, Om, Om, Numuskāram, Numuskāram.*"

'I asked, "Is that all?" "No," said they, "some of us more prayers," which they repeated. "Well," said I, "will you tell me what they mean?"

'Not one could do it. "It was hard Sanscrit, but they would learn soon and tell me." These were superior young Brahmins.

'You see then how different the explanation of the natives who have no acquaintance with the English, and how different the facts to what they had been represented by the moonshee. It was an affecting sight. For three miles there was a continuous stream going and coming. They entered into a shabby pagoda, dedicated to Siva, and passing in at one entrance streamed out at the other towards the sea. Numbers of beggars with painted faces, and bodies smeared with cow-dung, lined the side of the road. There must have been 2000 or 3000.

'How striking such a crowd confessing themselves sinners!

'How deluded that crowd to believe that water can wash away sin!

'How pernicious that creed! If water can remove sin, why care about its commission?

'Shall Christians sit idle while millions are thus deluded? While Christ is thus unknown, and those perishing creatures, under our own government, are without the comfort of knowing His love and mercy?

'Let me request your prayers.

'The weather is becoming very trying, and we expect the heat, even indoors in May, to rise to 115° sometimes. Dear Mrs. Fox has been alarmingly ill. Fox and I have both had sharp bilious attacks, but are both well now, through mercy.

'With affectionate sincerity believe me to be, to each of your dear family,

'A devotedly attached friend,

'R. N.'

To his clerical brother he writes:—

'*June* 1842, *Masulipatam.*

'MY DEAREST JOHN,

'The heat is so great that last month I wrote to no one, and the month before only one letter. I cannot convey to you a just idea of it, except by telling you it is like the heat around the mouths of your glass-furnaces at Burslem. It is like creeping flame. The mind grows dull. The body, all en-

feebled, seems to be a dead weight on the mind; the spirit droops. Prayer, how hard! Exertion, how wearying! Sleepiness, though you drive it away with a fork, returns again; and the day seems equal in length to two at least in our own country—so irksome are the mid-day hours.

'This morning I have heard that the Krishna is filling, and we therefore hope the worst of this year is passed. The rain when it comes will continue to the end of October, and then, instead of being grilled, we wade about from house to house, as the roads are often under water.

'Such is Masulipatam for some periods of the year.

'I have excellent health, and I use every possible precaution. Indeed I feel it very important to use all prudence; and still, if it please God that my health give way, I bow to His holy will. My dear friends the Foxes have had severe sickness; but I hope God, in tender mercy, will bid disease stand back till we have *sown some seed,* I will not say *reaped fruit:* but His will be done! Oh, yes, it is far, far best!

'I hear that Mr. and Mrs. Reynolds died a few days after they reached Sierra Leone. He was at the C. M. Institution when I was in Brighton.

'Both quite young, they scarcely could have commenced their labours at all. Yet is the hope of these

young missionaries gone up in rottenness? Oh, no! their reward is sure, and they are with their Lord.

'I join heartily with you in what you say respecting the world. It rewards its servants; but, ah! how much more will He reward His faithful followers! It gives honours, riches, &c. How much more, then, will He bestow!

'"He is coming quickly, and His reward is with Him," and I sometimes think if God gives (what men call) good things in such abundance to those who hate Him, what has He in store for those who love Him!

'Fully do I agree with you, that if we lose temporal good in our efforts to promote His kingdom, happy are we in the loss. Oh, yes, all such are indeed rich to good purpose! And yet, do you not feel that in all our efforts much sin mixes up, so that we must feel that every loss is deserved?

'Blessed be God! He does not put the worst construction on our poor but sincere services; and so, when Paul had answered, somewhat unguardedly, to the insolence of the high priest who made him be smitten, God sent an angel to him the next night not to rebuke but to comfort him. "Fear not, Paul, for I am with thee, and no man shall set upon thee to hurt thee."

'Betsey tells me you often talk of me. It is sweet not to be forgotten by those we love. Christ

wishes not to be forgotten. "Do this," He said, "in remembrance of me!" I believe you often pray for me. Cease not, dearest friends. God has been very gracious to us; and I fully believe the prayers of our brethren in Christ at home have prevailed much: but, oh, be not weary! Our work is scarce begun, and it is vast, and very hard.

'In respect to the Church Missionary Society, I wish you could do something for us in raising funds. There is a strong feeling in the generality of the High Church party against it. I was delighted to see in the *Record*, Six Hills and Old Dalby sending up 25*l*. Yes, indeed, it gladdened my heart to find these little churches willing to deny themselves for the conversion of the heathen.

'We are hard at work learning Telugu. Fox gets on very well with it. Many Brahmins and others come to our houses. They are much astonished at the doctrine of the Atonement and the Resurrection, and the everlasting duration of the happiness of heaven and the punishment of hell. They are respectful, and listen till we speak of their own religion, and then they ask leave to withdraw.

'They believe much in demoniacal possession, and great gain is brought to the priests by encouraging the superstition. Indeed, my dear brother, the people in these parts are utterly destitute of all *moral education*. The boys pass their time

in learning Telugu and Sanscrit Dictionaries, and a number of mythological tales, so grossly indelicate that I cannot describe them. The girls are all unable to read or write: learning is held in contempt by the whole female sex.

'The young people are betrothed at a very early age—boys at seven or eight, girls at four or five years old; and if afterwards the husbands die, the poor little girls are all widows, and must remain so all their lives. The consequence is, they almost all become depraved. I am told that there are more than 10,000 widows in this town.

'Native families are not like those in England. When a man marries he does not leave his father's house, but builds a lean-to, as it is called; and sometimes forty or fifty are thus huddled together.

'The young widow is thus exposed to all manner of temptation, and widow-infanticides, and every crime of this nature, are fearfully prevalent. These things are notorious. Oh! is there no young Christian to come forth to the help of the Lord against the mighty power of Satan in this land? Is there not one? Pray for us, dearest friends, that through me the preaching of the Gospel may be fully known to them.

'Your ever affectionate but unworthy brother,

'R. N.'

CHAPTER VIII.

1843–1844.

COMMENCEMENT OF THE SCHOOL.

'Who hath despised the day of small things?'—*Zech.* iv. 10.

It was a cause of much regret to the missionaries that they were obliged to spend nearly two years in acquiring the Telugu language before they could hope to hold much beneficial intercourse with the people, and impart to them that instruction which might, by God's blessing, raise some among them to a higher social and moral life, and open to them the grace and the eternal life of the Gospel.

Striving, however, to do what little they could among their European Christian friends, their domestics, and occasionally even among the natives, by means of an interpreter, they devoted themselves with prayer and diligence to the study of the vernacular.

Both being University men, whose early training

had necessarily led them to the study of the Latin and Greek languages, as well as of their own, they possessed great advantages, and might be expected to make rapid progress; but knowing the enervating effect of the climate, and the indisposition it often induces to mental exertion, they requested for themselves a public examination by the authorities at Madras, the preparation for which might be a constant stimulus to diligence.

Mr. Fox, alas! was soon obliged by ill health to retreat to the Neilgherry Hills (where, as much as health would permit, he devoted himself to the acquisition of the language); but the zeal and industry with which Robert Noble was enabled to pursue the study of Telugu, and his success in its attainment, will be seen by the following letters to his brother and sister, and to one of his former pupils:—

'*March* 20, 1843.

'MY BELOVED BROTHER AND FRIEND,

You will like to hear what we are doing. . . . . Henry Fox and his wife and two children are gone nearly 600 miles off, to the Neilgherry Hills, and there they are to remain till next cold season, which commences about the middle of October. There he is in a fine climate, and, I hope, laying in a store of strength to endure a long campaign in

these low, sultry, relaxing regions. He sends good accounts of himself, but he is still an invalid. He is studying the language, and the cold climate will enable him to do it with more vigour; and I hope by the time he returns he will be able to converse in it.

'But you will wish to hear how I myself am going on. Through much mercy I am in good health, though not so vigorous as in England. Every day, except when the mail is going out for England, I am hard at work with Telugu. Now I am reading some long criminal trials, in order to acquire the power of reading fluently the written character, as there are few printed books in the language, and to obtain an acquaintance with the colloquial phraseology of the lower orders. It is highly important to acquire these two things. I and one zealous and studious catechist purpose marching down to Madras next July, to pass, if it please God, our examination in Telugu: a trial we ourselves have [illegible], to ensure a better acquaintance with the language in all our subsequent ministry, [illegible].

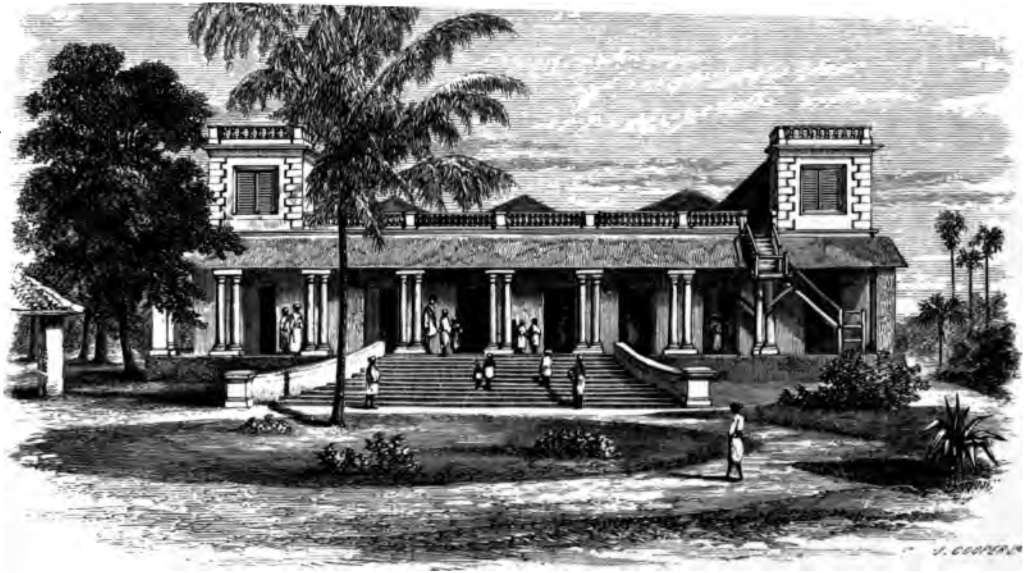
'I have had many conversations with the Brahmins: but at present I labour under a great disadvantage from being obliged to think so much about the words I use. When I speak through an interpreter I am always able to [illegible], and in one I have seen [illegible]. But the abandonment of their religion is a [illegible]

them, as they are at once deserted and shunned by all their countrymen.

'Yet, notwithstanding all opposition, great events are taking place in India, and though the whole mass is yet heathen, several highly respectable natives in various parts have come forward and been baptized; and a goodly number are uneasy, dissatisfied with their superstitions, and inquiring; while some, perhaps, are Christians at heart, who dare not encounter the fearful storm of persecution which baptism creates.

'I wish you and my other dear friends in England would be busy in raising us funds. We shall not want them till next August; but in this climate a large, and well-built and airy room, is the only chance we have of bearing up against this most trying climate. I shall also want a tent to enable me to visit the villages in my itinerations, for exposure to the sun is death, or certain disease and disablement. Will you see what you can do for me?

'Our Society will grant me all I want, but if you could raise me something separate for these objects its funds could be devoted to other most necessary purposes. You have not yet raised me up any helper. We want a superior schoolmaster, well educated, acquainted with mathematics, amiable, apt to teach, and sound in the faith as it is in Jesus.



EXTERIOR OF THE NATIVE ENGLISH SCHOOL, MASULIPATAM.

From a Sketch by the Rev. W. Knight

Page 148

'Ask your wife if you ought not at least to give me one of your sons, when grown up, for Masulipatam.

'Ever your most affectionate brother,

'R. N.'

To his sister and her family he speaks with much gratitude to God for his success in his examination in the Telugu language at Madras:—

'*Madras, 28th September*, 1843.

'MY BELOVED FRIEND,

'I rejoice to hear of your schools at Overstone; may you do much in your day and generation. Your report of your missionary meeting and of my acquaintance, Mr. Smith's, speech, much interested me. I am very glad to hear of the temporal blessings and prosperity of Mr. and Mrs. Healy. Give my love to them. I do not envy them.

"Jesus, I my cross have taken,
All to leave and follow Thee;
Poor, despised, unknown, forsaken,
I have *all* in having Thee."

'May we drink into the spirit of this beautiful hymn of Montgomery's a deep draught.

'You will say, "How is it you are at Madras?" On the 1st July I began a march with our promising

catechist and Mr. K——, an amiable young officer, to the Presidency, as we call Madras. We were all mounted on ponies, with our teacher on another. He, poor old man! never went out of a walk the whole 322 miles. Great was the kindness we experienced by the way, especially at the hands of Mr. Stokes, my very dear and most kind friend, the collector of Guntoor. Health was given us on the way, and many mercies.

'Our poor moonshee was not received in many villages, because he was in company with a native Christian *padre*. Poor old man! he was sorely tried: often he went without his supper, and often had no water; his caste did not allow him to share ours.

'About the middle of August we were examined from ten o'clock in the morning till six o'clock in the evening, and I know it will rejoice you all to learn that I was, with Mr. Sharkey, pronounced "an excellent Telugu scholar, and well qualified to begin missionary work." Our examiner, Mr. Morris, said "that, considering I had only been two years in the country, my attainments commanded the highest admiration." Mr. Thomas, the other examiner, speaking of my translation from English to Telugu, said "it was justly termed an admirable translation, being remarkably perspicuous throughout, and neat in its rendering, showing an advanced Telugu scholarship, with a command of the idiom." You will

rejoice with me at [illegible] many a weary hour.

'How much I may [illegible] prayers, dear Mr. [illegible] perhaps will [illegible]

'I desire [illegible] the Lord and [illegible] acknowledge and [illegible] neglected [illegible] apprehension.

'And now, forgetting [illegible] I desire to press forward [illegible] ardour to acquire [illegible] familiarity with the language, and to wield the weapons the Lord has already put into my hands. May He give me a lion's heart, nerve my arm, and bestow such heavenly wisdom as He sees best. I wait on Him. He is my only hope. Without Him I can do nothing. By Him, however, what can I not do? Oh! may I have grace to dare great things with great humility for His name's sake.

'It is no small comfort that Mr. Sharkey* is pronounced so good a Telugu scholar. He was brought up in the Telugu country. His knowledge and scholarship, therefore, far exceed mine.

* This East Indian gentleman was educated in the Church Missionary's Institution at Madras, and was about to join R. N. in the mission.

'I am sure you will wish to know what is dear Henry Fox's state of health; it is much improved: but most of those who have seen him on the Neilgherry Hills appear agreed that it may be necessary for him to return home, or abandon his intentions of labouring in the Telugu country at least, the whole of which is low and relaxing. What a loss such a step would be to our mission I cannot express.

'You will learn with pleasure that the Lord is carrying on a work in the South among the missions of our Society, but they are of many years' standing. In due time He will look, I trust, with favour on the North, and let the clouds of His grace drop fatness on our at present barren mission.

'I have been received with the greatest kindness here. Those who first welcomed me two years ago are the most constant guests of the Governor's table; but they are all the Lord's true servants, and they do not despise me, His poor missionary. I was invited to dine with the Governor and the Marchioness. I went, and was much gratified with the simplicity and elegance of all I saw and heard. Both the Marquis and his lady are very favourable to true piety, or he would not have so many around him of those who bear the reproach of the Cross. May the Lord reveal His grace in them more and more. You know I am a very perverse person, and I have therefore shunned, studiously, a second invitation. I fear

my own heart. Great things beget great thoughts; and great thoughts lead to great falls; and great falls I pray earnestly I may not suffer. I desire to live in obscurity, and die in the field of labour; only may the Lord write, as I trust indeed He has done, my name in the Lamb's book of life.

'I must thank my dear, dear friends at Brampton for all their unabated remembrance of one so unworthy. Many changes here and in England have taken place; but the Lord changes not. Our chief treasure knows not the shadow of a change. What more do we want?

'Your ever grateful and unworthy brother,

'R. N.'

To one of his former pupils:—

'*Masulipatam, Nov.* 20, 1843.

'MY DEAR VALUED FRIEND,

'I find nearly two years have passed since I last wrote to you at Trinity College. To me it has gone by with astonishing haste, and I doubt not you have found it too short to do half what you intended, while it has been amply long enough for us both to add innumerably to our transgressions. I am truly sorry such a long silence should have taken place on my part. It is very shameful; but, through the multitude of engagements, I am not able to write to my friends as I could wish. I think my

unreasonable neglect towards you has arisen from the wish to write you a very long letter. How can I thank you for yours of December 1841, and February 1843? Such an immense separation mightily enhances the value of all letters from England, and makes them an astonishing refreshment; much more to me, cut off from all the friends of my youth, than to those who in England are surrounded by them.

'There are few who really love us, though we may know many; and a letter from one who really loves and sympathises with us must always afford the sincerest pleasure to him who receives it.

'All letters out of your family to me, I am sure, are as welcome as rest to the weary body; and they keep up my interest in you all, and re-kindle a spirit of intercession in your behalf. That you remember me in your prayers, cheers and emboldens me.

'How glad I am to learn of the increase of true piety in the University, and that so many religious men rise to high honours and wipe away the world's reproach, that "earnest Christian men are good for nothing!" Would that some of them would be willing to forego their comforts and wealth, to raise the Telugus above their present wretched condition, and impart to them the knowledge of the true God, and of the grace of the Lord Jesus, and the Holy Spirit's work, and of the happy and glorious rest after death.

'I rejoice to send you a better account of Mr.

Fox's health. He speaks of himself as quite restored, and hopes to come back in April. Meanwhile, he has been gaining a deeper acquaintance with his own heart, and has made considerable advance in the language; and Mrs. Fox is also very strenuous in her efforts to acquire it: though he says, in his late journey into Travancore and Tinnevelly, he only saw one missionary lady who had sufficiently acquired the native language to convey efficiently religious instruction through it. I speak of those who come out from Europe, for persons educated in the country pick it up from their earliest years. Last July, I and my amiable catechist went down to Madras, to pass an examination in the Telugu language; and, through the mercy of God, with good success. May the Lord be graciously with us now we are opening in a more public manner the mission; and if ever we needed the prayers of the Lord's people at home it is now. To-morrow morning we begin to drop into the ground the little mustard-seed. We open our school at seven o'clock; we have no schoolmaster. I and Mr. Sharkey commence with a limited number of boys of the four first castes, who have already learned some English. Our first lesson is to be in the New Testament, our second in the Bhagavat Geeta, their most venerated book of morals. I purpose, whenever its morality agrees with that of the Bible, showing the different foundation of

the two, and urging the morality upon them; when they disagree, endeavouring to show the superiority of the New Testament; and to bring them thus dispassionately to weigh and compare.

'I fear, if we cannot obtain a master, my further progress in the language will be greatly checked.

'I have seen the principal natives, and unfolded our plan to them, assuring them that we shall employ no sinister arts to induce their young people to learn Christianity or embrace it.

'We also hope, at the end of two years more, to pass a further examination in Sanscrit, in Telugu, and in an acquaintance with their religion. Thus, you see, we have no leisure now, nor any in prospect, till we reach the rest above.

'We sadly want help—a well-educated schoolmaster, informed fairly in natural history and mathematics, is the man for us. He would find many desirous to learn—amiable, clever young men, eager to gain a knowledge of English, and of English science and literature.

'I feel myself most at a loss in refuting their doctrine of metempsychosis—every native of all I have yet seen holds it, from the richest to the poorest—an endless succession of migrations of the soul from one animal to another, sometimes more favourable, sometimes most grovelling.

'Can you come and help me? I wish you would all come; and, oh, pray earnestly and often for us!

'I am, your very unworthy friend,

'R. N.'

A public recognition of their ability and scholarship in the Telugu language having been thus obtained, Robert Noble and his friend Mr. Sharkey opened the Native English School at Masulipatam on the 21st November, 1843, for the education of the upper classes.

Two pupils only attended on the first day, though public notice had been given, and the object of the missionaries had been carefully and fully stated to the principal inhabitants. This was not an encouraging commencement, but they did not despise the day of small things—they knew that great results might yet follow.

> 'Parva fuit, si prima velis elementa referre,
> Roma.'

The Christian Church was also once comprised in twelve disciples. Their faith and patience, however, were not long tried before they received a gracious approval in the increase of the number of their scholars.

To a former pupil he writes, a few months afterwards, in the following hopeful strain:—

'*Masulipatam, April* 4, 1844.

. . . . 'Our school goes on very nicely. We had a little storm yesterday; one class refused to stand up at prayers.

'All I asked was that, during our petitions for a blessing on our work, they should all be quite still, and stand as I was standing. I think it will not cause us much trouble.

'We look to God; our hope is in Him alone.

'We sadly want helpers. I am greatly overworked—but it will not be for long, the goal is very near. Instead of 38 boys, which is our present number, we might have 100 to-morrow, had we suitable masters. But for caste-boys, men of education and courteous habits are needed. Some of the young men who come to us are thirty years old, and many are twenty. They are very inquisitive, and full of objections, which take one unawares.

'I see now why I was led to read my Bible so much in England. My class *appears* quite to enjoy their Scripture lesson. They commit it to memory. The parents of some are much opposed; but these steal away to the houses of others, and learn their Scripture lessons there.

'Pray give my Christian love to all your most ever dear family.

'R. N.'

In the following extracts from letters to H. Stokes, Esq., collector of the adjoining district of Guntoor, who, with his excellent wife, entered fully into all the benevolent plans for the Christian education of the Telugu people, we see a clear enunciation of the object of his labours, viz. to impart a sound religious education; and also that, whilst earnestly labouring for the natives, he was none the less deeply anxious for the spiritual welfare of his own countrymen:—

'*Masulipatam, Jan.* 1844.

'My dear Christian Brother,

'I know you will excuse a very hasty note. I can assure you of my poor but warmest sympathy in your late sharp illness. It must have been very painful; but oh, if of such worms as we are, angel-like beings are to be formed, shall we not rejoice in hope and in the Lord! You will be shocked to hear that young Mr. T——, one of those to whom I ventured to put a note into your hands for his sake, died the morning after he received it. Young I—— wrote me a very nice, devout letter. Dear fellow! My heart bleeds, dear, dear brother, for my dear young countrymen. They perish like sheep without a shepherd. Dearest brother, let us seek their salvation more. . . . . The people of this country know not what they worship; they perish, indeed, for lack of knowledge.

'Our school progresses. We have a great many Brahmins. We hope to give them a thorough education. They are very diligent. I avoid assailing their religion, desiring first to let them see what ours is. I have fully and repeatedly told them, however, my object, viz. to make known our religion to them as the only plan of salvation. . . . . Mr. Sharkey and I had meant to go on a tour into the villages, but bad accounts from Mr. Fox, and no well-qualified second or first master yet being found, our hands will be tied at home. Our Lord knows what is best, and may His will swallow up ours. . . . . Remember us and our schools in your united prayers.

'R. N.'

To the same.

'*March* 1844.

. . . . 'We have now thirty-eight young men and boys in the school, and nearly thirty expectants for admission. Our first class are reading Euclid, Major Browne's Geography of India (an excellent work), and every day for an hour we read the Scriptures. Of course, many objections are started; but at these I rather rejoice, as they tend to elicit their state of mind, as well as to lead us to more clear statements of scriptural truth. We have more Brahmins than other castes at present. A few days ago the Moonsiff (native judge) of Bezwara

brought his son, but we could not admit him; and several Mussulmans have applied; one of great respectability. The Nawab (Mahommedan Prince) has also invited us to visit him, but we are a little backward to go, as we have no vacancies; and if he should wish any of his family to attend we should be obliged to decline, and might give him offence. But the March winds will blow on our school and try it by-and-by. You will rejoice to hear that two of my servants apply for baptism; they bear good characters, and *appear* really awakened and inquiring. I dare not say they are born again.'

'*May* 1844.

. . . . 'Our school is again thriving, and contains a more respectable class of boys than before. They all stand at prayer, and all pay one quarter rupee each month for tuition, but nothing for the books and maps which they use.

'I hope we may prove a blessing to the Honourable Company, as well as to the natives. To impart sound religious and high principle, and educate and furnish the mind, to make them good, and useful, and happy for time, and glorified saints in eternity, is our ceaseless prayer and study.

'I have read through Colebrooke's Essays twice, and several minor works on Hinduism, and am now ready again, after a respite, to retrace our steps

through the Hitopadesha, and advance on Menu, which, I am told, is very easy Sanscrit. May the Lord be my helper! without Him both study and knowledge are vain.'

'*June* 1844.

'I fear I shall be able to see but little, very little, of the friends you mention, as I am not sent *to* the Christians, but *from* them *to*. the heathen, and very seldom indeed have an opportunity of going among any of my own countrymen. However, I *will*, please God, see them, and know I shall be greatly refreshed by them.'

With what diligence and zeal he discharged the duties of his office, as head of this important school, may be seen, not only from these his own letters, but also from the daily routine of his life, drawn up by a brother missionary, who was for many years associated with him in his labours at Masulipatam:—

'He generally rose at four o'clock in the morning; partook of a little refreshment; tea and toast at 5.30; commenced school at six o'clock, or 6.30, according to the season of the year; returned home at ten, or 10.30; breakfasted at eleven; prayers with his servants at 11.30; received native visitors, and sometimes Europeans, from twelve to one o'clock; dinner at one, or 1.30; school again from 2.30 to 6.30 [making eight hours a-day in school in an Indian

INTERIOR OF THE NATIVE ENGLISH SCHOOL, MASULIPATAM.

From a sketch by the Rev. W. Knight.

climate]; then a constitutional ride or walk of two or three miles; or often, as was his custom, paying visits in the town to the parents and friends of his boys for an hour; tea, 7.30; prayers, and instruction of his servants, or converts, till 9.30.

'In school he always took the Bible lesson of the highest class himself, also many of the other subjects before the needed help came.

'He also taught some of the minor classes all their elementary lessons. He had the whole superintendence and management, and was frequently embarrassed for help.

'In the early part of his career he held a weekly meeting at the house of a Christian friend, for mutual edification and comfort; though this was subsequently given up, as he felt his work in the mission, and specially with his converts, increase.

'A weekly meeting of the members of the mission was also held in one of their houses alternately for prayer and reading.

'He very seldom preached on Sundays in Telugu, as the missionaries associated with him, and brought up in the country, were more conversant with the language, but always did so when his aid was needed.

'To *English* services by *missionaries* he had a great objection, as it distracted them, he said, from their proper work.'

Let it be borne in mind, that this daily routine of work was continued for *twenty-two years!*

Might he not have adopted the language of an Apostle, 'The grace of God was not in vain, for I laboured more abundantly than they all; yet not I, but the grace of God which was with me?' Mr. Darling adds, 'The natives regarded him with great respect and esteem; they looked on him as a holy man, and often said that he acquired his sanctity by "*tapōbălam*," *i. e.* self-denial and abstracted meditations upon God; and so great was his influence with them, that they often consulted him on their private matters. He was always a friend to them, and they knew it.'

Yes! he loved them with a parent's love, and to live and labour and die in striving to do them service, was the one great object of his life.

Worldly men will call this *enthusiasm;* and so it was, in the right sense of the term: such as filled the heart of the Saviour of the world, our perfect Example, and the souls of St. Paul and the Apostles. He laid his heart on the altar of his Lord, and the fire of Divine love was kindled, and burned with increasing brightness, till all that was earthly was consumed, and he was received among the spirits of the just made perfect.

We acknowledge, with gratitude to God, that the love of his Redeemer, and zeal for the honour of

his God and the salvation of men, was a deep and decided passion with him. Ought it not so to be with us all? Alas! how few are like Robert Noble, and how far we all fall below that Saviour who left us 'an example, that we should follow His steps.'

From one of his letters written at this period we give a single passage:—

'The Bible must be studied to be understood in many points: its beauties of language and thought cannot be entered into without; its antiquities, its geography, its natural history, its apparent contradictions, without study cannot be opened. If you would feel its conforming power, you must pray over it, you must always try to practise it, you must reflect why it was given, viz. to guide you from ruin to heaven, and to enable you to take others also with you in the same road. Read it with a prayerful, humble, obedient mind, and then, if there is such a thing as a happy person on earth, you will be that person. Happy in hope of heaven; happy in reconciliation with God; happy as one with Jesus; happy as knowing that all will work for your good, afflictions, and temptations, and sickness, and every other thing; happy in endeavouring to save the souls of others, and relieve the sorrows of many an aching heart and throbbing head. Oh! there is no happiness

half so solid, half so exalted, half so pure, and half so abiding, as that of the humble and obedient self-denying servant of Jesus. I see no way of salvation but through a Triune Jehovah, Father, Son, and Holy Ghost; and I cannot but think that they cease to be Christians who take away the distinctive truths on which Christianity differs from every other religion.'

CHAPTER IX.

1844–1849.

INFLUENCE WITH EUROPEANS.

'Flies to save some, and feels a pang for all.'—COWPER.

As a few years must elapse before a school in its infancy can be expected to produce any striking results, this chapter may profitably be employed in showing what were R. Noble's influence and position among his own countrymen in India; how earnestly he desired to promote true religion among them; how deeply he sympathised with his Christian brethren in their trials; how tenderly he endeavoured to comfort them in their afflictions.

There is the greater occasion to show his true character in this respect, because his devotedness to the native population, for whose benefit he was sent forth by the Church Missionary Society, shut him out from much intercourse with his own countrymen, except as they co-operated with him in his grand

object, or were thrown in his way by the force of circumstances.

It will, however, be seen from his own letters, and those of others, that a more affectionate, grateful, anxious, faithful friend, it would be difficult to find in this world; and his loving, gentle, humble spirit, won its way to the heart, and greatly endeared him to all who enjoyed intimate intercourse with him, and to not a few of them was he made the messenger of God for good. On several young officers especially his influence was most beneficial.

The first instance of this kind occurred on his first journey from Madras to his new mission. On this occasion he fell in with a native suffering greatly from sickness, and thought it his duty to stay with him to administer medicine and watch its effects. This prevented his reaching Ongole, as he had intended, on the Sabbath, and he was obliged to stop one stage short, and pass the Sunday in the jungle. This was at first a great disappointment to him, as he had purposed visiting the Christians in Ongole; but when he heard from the Sepoy in charge of the bungalow that a young European officer, with a treasure-detachment, was to arrive early that morning, the thought occurred to him, 'This may be of the Lord: He may have work for me to do here in the wilderness.'

The happy results of that apparently fortuitous

meeting, and the change it produced in Lieut. St. John, are thus recorded by himself in letters to his father and sister, but more fully in the deeply interesting and edifying Memoir published by his father:—

'*Masulipatam, June* 1842.

'MY DEAR FATHER,

. . . . 'There are in Masulipatam some most admirable and distinguished men (would that your unworthy son could esteem himself one of them), denominated "New Lights;" and the leaders of these are the Rev. Messrs. Fox and Noble. Mr. Noble is a Cambridge man, and, had he chosen, might have gained distinction in the Church at home. The Major of my corps has a social meeting of those religiously inclined every Friday evening. Messrs. Fox and Noble expound from the Bible, and this is followed by the most beautiful extemporary prayer I ever heard, which flows from the hearts of these good men as water from the purest spring.

'H. B. ST. JOHN.'

TO HIS SISTER.

. . . . 'Mr. Fox and Mr. Noble, attached to the Church Missionary Society, are two most admirable men; truly may they be said to have forsaken all

for Christ's sake. Mr. Noble I first met in the jungle, between this and Madras, when we had some most awakening conversation. Since then he has taken great interest in me, and I hope that God has blessed his conversation to the good of my soul.

'H. B. St. John.'

Robert Noble's account of the interview above related, when in after years he communicated the mournful intelligence of Lieut. St. John's death by cholera to his father, shows how great was the change effected by the Divine Spirit through his instrumentality in this young soldier:—

To the Rev. B. St. John.

'*Masulipatam,* 13 *April,* 1845.

'My beloved Christian Brother,

'Though quite a stranger to you personally I have often heard of you from your dearest son, when his regiment was stationed here. It pleased God to bless me with his affectionate friendship, and a great privilege and comfort it has been.' Describing his sudden death (for he was struck down in six hours in camp, *en route* to Belgaum), he says, 'To a question of Col. F——'s, an excellent Christian man, your dearest son replied, "*All is well!* In my health I gave myself to Christ, and now God is my

stay!" His departure is a sore loss to us all, admired and honoured as he was by his superiors for his great military diligence, soldier-like performance of his duties, and respect for their authority. Those who were here when the 1st Regiment were with us have spoken to me, again and again, in the most unmeasured terms of delight and admiration.

'Brigadier M——, and Major Awdry of his own regiment, told me that they considered him the pride of his corps; always at his post, always to be trusted, and always succeeding in what was entrusted to him.

'The Adjutant-Gen. Col. Alexander, the Deputy-Adjut.-Gen. Col. Browne, the examiners at his Hindustani examination, were all alike gratified. More than one father has said to me, "Mr. Noble, all that I wish for my son is that he may be like young St. John." How happy then, dearest friend, must it be to have had such a son! One dear friend of the Engineers, writing to me a year ago, said, "he never could be in St. John's company without feeling that he ought to sit at his feet to learn the truth as it is in Jesus—not that which gives light to the head, but that which imparts warmth to the heart and holiness to the life." Oh, shall we not rejoice that Jesus has sent for him to occupy a post in His hosts above? . . . .

'May we ever be willing to part with what we

hold most dear, even our reputation also, for the Lord's sake.

'I think you would much like to hear of the beginning of my acquaintance with your dear son. Well do I remember it, and so did he.

'In 1841, on my way to Masulipatam, I met him in the jungle near Ongole, on Sunday morning, 3rd October, and found him disposed to repose confidence in me, as he had been apprised beforehand by his Major, my beloved friend Awdry, that he would probably meet me on the road. With great openness he told me how far he had departed from God—how he had thrown off all religion, and followed the example of old sinners—that he had involved himself in debt; how, in passing through Guntoor on his route here, the Collector had received him with great kindness, and in the evening had family worship—that this was the first time he had seen family worship since he left home, though he had been nearly three years in the country.

'He said this reminded him most distressingly of his father's home; and he lamented with much grief his disregard of all your affectionate entreaties.

'In the evening we took a walk, and then, amid much delightful conversation, he said he had resolved to begin a new life, and separate from his old associates.

'In the morning I rose early to pursue my journey,

and went into his room to bid him farewell. He was lying awake, his servants sleeping on the floor around him. I affectionately asked him "*to read his Bible with prayer, to lean on Christ, and I was quite sure he would triumph.*" I went on my way with a thankful heart, and he went down to Madras. In 1842 he began to be my guest every Sunday evening, and sweet hours we passed together.

'On one evening, when taking tea with him, he asked me to read the Bible and pray with him. I expressed my delight at complying with his request. "Mr. Noble," he said, "my mind is made up; from henceforth, by His grace, I shall serve the Lord." . . . . .

'He always said to me, "Dear Mr. Noble, I owe all this to my dearest father's holy counsel, and prayers, and life. You have only rekindled in me the flame which had slumbered. To him I owe all." . . . .

'Your deeply sympathising, most unworthy, but affectionate brother in Christ,

'ROBT. NOBLE.'

Such are some of the inestimable blessings our own countrymen in India derive from the residence of our devoted missionaries among them, and the subject of our Memoir was thus of service to one of them, be it observed, even within a few months of

his first landing in the country. Epistles of Christ they are, known and read of all men; and the careless and thoughtless, thus seeing their good works, glorify God in the day of visitation; and amongst our dear young countrymen Lieut. St. John was not the only one awakened to a life of piety and honour by our missionary, as he most thankfully acknowledges in a letter to his sister, dated—

'*June* 1847.

'I have had a copy of young St. John's Memoir sent me. Through mercy he is not the only young man the Lord has had a message for at my mouth. Pray for me earnestly, dearest friends. I long to win souls. I care for little else. 'R. N.'

Intercourse with Europeans, whether personal or epistolary, carried on in such a spirit, must ever be accompanied with a Divine blessing. His epistolary correspondence is thus described by a friend, who had the best opportunities of judging:—

'I doubt if he ever wrote even a note or memorandum which was not redolent of his holy, loving character. His letters are all very characteristic, containing beautiful little traits of his exactness—a certain quaintness of style, indicating his self-denying attentions, and brotherly love to the weakest of the brethren, with, here and there, touches of bro-

therly faithfulness : but there are very few sentences which contain any reflections on others to cause pain . . . . . Nothing can equal the charm of his original letters ; so full of the closest sympathy, so forgetful of self, so mindful of every, the minutest of his brethren's interests. He did indeed exemplify St. Peter's precept,—" See that ye love one another with a pure heart fervently." '

Nothing can exceed the beautiful spirit manifested in these letters ; but they are not, in the writer's estimation, quite suited for this work, which is to give a history of the Telugu Mission, and to portray the subject of it in his character of Missionary and Educationist. A few of them, however, are subjoined, to show what must have been his influence among Europeans, and how in everything he exhibited his love for his Saviour and his Christian brethren.*

To H. Stokes, Esq.

'*Masulipatam*, 26 *March*, 1842.

'My dear Christian Brother,

' How much I rejoice at your appointment to Guntoor ! It must have been a subject of earnest

* Possibly more of them may be given at a future period, from another source, to the Christian public.

prayer to our friends the G.'s to have a Christian successor in the collectorate; and my friend Mr. S. (the Judge), though drawn away by sickness to the hills, communicated to me the intelligence of your appointment with much hearty joy. Young Mr. ——, a most promising Christian, has been removed into the south. He was the fruit to Christ of Mr. G.'s and Mr. S.'s efforts and prayers on his behalf; and though I cannot say you will find one like him ready to your hand, yet, dear friend, I trust I may rejoice with you, at no very remote period, over some young Christian brought to God by your means. . . . . I am rejoiced at the prospect of making the acquaintance of the G.'s. Poor Mrs. G. is a great sufferer. The Christian fortitude, however, and holy, humble dependence which she exhibits, is a great lesson to me, who visit her every day. Oh, how profitable for a minister to visit his sheep — to tend, and watch, and pray with them! to his own soul how refreshing! To see the grace of God put to the proof under acute suffering in such delicate frames, confirms mightily our faith in our great Head, and in the promises of His word. Sometimes, if you will remember at a throne of grace our weakness and blindness, the might of our foes, the deep-seated prejudices we have to contend with, and the fewness of the labourers, how much might you benefit this barren waste and succour us! 'R. N.'

To H. Stokes, Esq.

'22 *Nov.*

. . . . 'I met your amiable and frank neighbour, Mr. W——, to-day. I feel more and more interested in him. I hope it will please God to cause the glory of Christ to shine into his heart . . . . My sorrow, I assure you, was great to learn from him that fever still hung about you; and I am sanguine in hope that a change, and rest from your head-work, will restore you.

'What a comfort is it, my dear friend, to know that we "live and *move* in God," that our journeyings do not separate us from Him! We in Him, and He, by His Spirit, in us! How secure, how privileged the Christian's state! What can harm us who are enclosed in Him? What would assail us must first encounter Him. Oh, what a munition of rocks! And if God dwell in us, guarding our citadel, who shall overcome us? Thank you, my valued friend, for all your kindness to dear young St. John and Mr. C. I can scarcely look on young men without tears. That they should usually give all their youth to Satan and the dregs of life to God, how sad!

'R. N.'

To the same.

'15 *May.*

. . . . 'My dear young friend, Mr. S——, when

I last wrote, was going into France, still desirous of missionary work. I will not say, as I was going to do, " May God guide him to come here; but to do what will be most for His own glory, and the spread of divine truth." Still I cannot but be selfish, and wish him here. God condescends, I am sure, to consider the weakness of His people. Of all friends, He is the most ready to meet the wishes of those who love Him.

'Since I last wrote to you I have heard of the death of my widowed mother. For her I cannot but surely hope the change was most happy. What a glorious consolation does the Gospel afford to the bereaved, if only those dear have died in the Lord! . . . . I have had a sweet letter from our brother Dr. E——, written when he was recovering, and evidencing that he had been with Jesus in the furnace of sickness. How different is the Christian who is in, or has lately emerged out of, affliction, to the Christian at ease! He is like the moon, emerging from, or wreathed with, clouds ten times more beauteous than before.

'How many thousands may say, "Afflictions brought me often to God, weaned me from the world, showed me my own heart and all its idols!" Can any say, "Ease brought me to God, taught me to pray, elevated me above the world?" How few there are, if any, who can say so; and yet we desire

ease and shun trouble! Is it not that we walk by sight and not by faith?

'Of the officers of the —— Regiment I can say no more than that they seldom come to church, even any of them. Mr. C—— appears interested in religion, but his acquaintance with Mr. H—— is injurious. How much I rejoice to hear your accounts of Mr. N——! Pray give my poor Christian love to him. It is, indeed, *poor*. I am grieved and ashamed that it is so cold. Oh, for heaven! when we shall have something of the love of the seraphim.

'I sympathise with you much in the sickness of Mrs. S——; yet I know you both know why it is sent—to enrich you with heavenly grace. I sincerely hope that you have found it a blessed time, and that Mrs. S—— and Mrs. B—— are again better. Do you not think that all these things come of love divine? Are they not a training for heaven, and a means whereby we glorify Christ [illegible] by suffering, some by active labours? With regard to Mr. Heyer [an American missionary who has worked at Guntoor], I feel, my dear friend, that I am only uttering the wishes of my own [illegible], that you should promote his work in every [illegible] you may. Far be it from me [illegible] would say the same [illegible] hands, even by [illegible] dreary, and difficult [illegible]

have helped him all in their power. I wish him a most hearty God-speed, and I hope you will offer him my poor, unworthy, Christian love. 'R. N.'

To the same.

'*Masulipatam, June 7th,* 1843.

. . . . 'I trust that dear Mrs. Beer's visitation has been in some measure a blessing (would I had improved it more!), and Mr. Beer's society is a privilege. "Iron sharpens iron," and Christian intercourse gives a fresh edge to Christian minds. We are deeply anxious to hear how you fared in the storm. No lives were lost here, but we were all much alarmed, as the sea came round my house, a distance of two and a half miles from the beach, and the wind burst open my door several times. I am glad to hear Mr. Heyer expects more labourers; may the Lord smile on his work, and crown it with early success. I trust Mr. and Mrs. C—— are disposed towards the truth. They are both most kind, are often here, and they join our little meeting next Friday for the first time. . . . . Pray give the love of one too vile to bear the Christian name, and less than the least of all his brethren, yet more proud than any, to all my dear brethren in your circle.

'R. N.

'My best love to dear N——. How I rejoice

with him in young ——'s change! May it be a total one, a new creature. How blessed for him who is the instrument, and to him who is the recipient, and for us who help in it!'

The following letter was written to his friends, Mr. and Mrs. Stokes, when leaving, in broken health, for the Cape of Good Hope, where they remained a whole year. It is full of scriptural consolation; and he truly apostrophizes the Spirit of God as speaking, and not himself:—

'*Masulipatam, Sept.* 1844.

'MY BELOVED FRIENDS,

'I am ashamed and grieved never to have written to you for such a length of time; and even now I must write in haste. I received a letter from you, dated Prettypaud; and since then, how many trials have fallen on you! How sweet the word, "Whom the Lord loveth He chasteneth!" And in seasons of affliction it becomes doubly precious, when sins array themselves against us; and the confession of the guilty brethren of Joseph seems involuntarily to escape from our lips,—"I am verily guilty, in that I have sinned against light and knowledge, and therefore is this great evil come upon me." Then the Spirit whispers, "True, your sins are more than you think; but you are not chastened in dis-

pleasure, but that you may not be condemned with the world." "You are pruned, that you may be a more fruitful bough, running over the wall, productive, strong, and beautiful." "The winds blow on you, that the fragrance of My grace may be more fully perceived." "You are hewn, that you may shine as the polished corners of the temple." "You are called to bear much, because the Lord has strengthened your shoulders." "Satan sifts you; but Christ has prayed for you." "He is allowed to harass you, that he may be defeated through the might of My power in vessels of clay." "Fear not. Your Shepherd is full of careful love; full of power. He came from heaven to save. He was born to save: to save He lived: to save He taught; to save He suffered; to save He rose. He went up on high to save. He *afflicts* to save. He will re-appear to save." "Oh, then, rejoice, if you are privileged to bear suffering, to endure chastening, whereof all the Spirit-born are partakers! Never shall I cease to love—never desert you. Every weapon formed against you shall fall harmless; every fiery dart recoil, for My ægis is over you." "You are the apple of My eye: the angels have charge over you." Is not this the language of that thrice-blessed Comforter to tempest-tost citizens of Zion?

'Dearest friends, I shall never cease to love you. Though you may remove far away, you will live in the memory of a grateful, but unworthy fellow-

traveller to our better home. How strange it is that we should shrink back when we seem to be going home! But so it is when our faith is obscured. . . . . May He who is a wall of fire round His people go with you, be your ever-present Friend in your wanderings, and bring you to us in peace. Should you never come into these parts, you know, dearest friend, we shall meet soon, very soon, in our dear Saviour's presence. Do you know that little book of Miss Elliott's of Brighton, called *Thorns of Sorrow?* I will give you a stanza or two from a little poem entitled "Thy will be done!" It is greatly to my taste. 'R. N.'

'"My God, my Father, while I stray
Far from my home in life's rough way,
O teach me from my heart to say,
Thy will be done!

Though dark my path, and sad my lot,
Let me be still, and murmur not,
Or breathe the prayer, divinely taught,
Thy will be done!"'

These letters are only specimens, out of a great number, to show his spirit of love to his countrymen, and the corresponding affection with which he was regarded by them.

'Thus in his duty prompt at every call,
He watched and wept—he prayed and felt for all.'

It is not, however, to be supposed that so burn-

ing and shining a light as Robert Noble maintained his witness for his Master without kindling opposition, especially during the earliest years of his residence at Masulipatam. His was too Christ-like a spirit not to be conformed herein to his great Pattern (Matt. x. 24, 25).* It would be easy, and very instructive, to illustrate his saintly character under these circumstances; but it would also be an unwelcome and distasteful task, and he would have been the first to desire that the records of such hostility should be buried in oblivion; except so far as they may afford an example of adherence to missionary principles, even at the sacrifice of all personal considerations. On this ground it is right to record the fact, that on more than one occasion an attempt was made by the Chaplain of the station to prevent the missionaries from holding private meetings with pious civilians, or officers of the army, for exposition of the word of God and extempore prayer. An appeal to the Bishop of the diocese, however, only served to vindicate the lawfulness of such meetings. Another and more serious annoyance was caused by the Commissary of the Bishop, who, during the absence of the latter in England, threatened to withdraw Robert Noble's license to officiate in the diocese, on the ground of

* For an account of this opposition see the Address, by one of his pupils, to the Native Gentlemen of Masulipatam, *pp.* 340, 341, after R. N.'s decease.

his having violated the Canons of the Church of England by permitting a few Europeans (on the occasion of the Jubilee of the Church Missionary Society) to unite with the native Christians and missionary family in receiving the Lord's Supper. Robert Noble, with that decision of character, and devotedness to the one work he had undertaken, at once resigned his license as a missionary, and confined himself to the office of a schoolmaster, while he appealed to the Parent Committee at home, claiming their interference with the Bishop to preserve the liberty of missionary action against canonical regulations, which had no legal force in this case; but offering, if the Parent Committee should think that he had properly forfeited his license, and should wish to send out another head master, 'to hold any subordinate place in the school on a less salary.' The Bishop of Madras, who was then in England, resigned his Bishopric before the notice of the affair reached the Parent Committee; but the case was laid by them before the Archbishop of Canterbury, and the Bishop Designate, Dr. Dealtry; and a fresh license was issued to Robert Noble as soon as the new Bishop arrived in Madras. Many of the hindrances which Robert Noble encountered are not, however, likely to recur in the present day, when the *status* and functions of a missionary are so far better understood than they were then. Even

at that period he was amply vindicated by the highest ecclesiastical authorities: and many years before his death he had obtained the silent homage of all with whom he had anything to do. We merely refer to such trials in passing; as, without some such reference, allusions in his letters of this period would be perplexing to the reader.

TO H. STOKES, Esq.

'*Masulipatam*, 29 *Jan.* 1846.

'MY BELOVED FRIEND,

'I received with joy your letter the day before yesterday. How I thank the God of all grace for bringing you once more back to us: and I trust it is to continue among us for a long time to come. I rejoice—and oh! how many more than I do rejoice, too—that you are again to be at Guntoor. Should anything lead you to come up by sea, I shall be too glad and happy, as you well know, to make every arrangement about boats, &c., and to entertain you till you must leave me and resume your duties. The refreshment will be all on my side, and one of those the Lord bestows among His signal mercies. You will have heard much of what has passed during the period of your absence at the Cape. Satan is not dead, nor asleep. Restless, malignant, he persecutes the woman's Seed; and seems in an amazing manner

to impede what I sometimes fancy are good purposes. The heart, too, has lost nothing of its own rottenness. Incurably and actively does the plague rage within, while the waves and heavings of a world out of course seem ready to overwhelm: but God is, and is in Jesus *our God;* and more we cannot have, nor need we crave.'

.... 'I am trying to come to you; may our Lord in mercy grant me the privilege, who am too vile to deserve anything but wrath. Would it not be well just to intimate to our Chaplain you wish me to baptize your last little child? I, too, will apply to him. I knew the O——'s, and am greatly grieved at the news of their death. My own unfaithfulness bows me down. I could not discern any change in them while here.

'R. N.'

To the same.

'21 *Nov.* 1846.

'I know you interest yourself in my poor concerns, and how anxiously you will be waiting to hear how the Bishop views my conduct regarding your dearest girl's baptism. A most kind letter has just come in, written with his own hand, saying, "he is fully satisfied with the explanation I sent in; and he exonerates me from all blame entirely." I desire

to bless the Lord with a fervent heart for thus vindicating my ministerial character—nay, my character as a Christian; for I was charged with falsehood, as well as causing scandal. I know you will bless the Lord with me, and so will your dear Christian circle. How remarkably are those words exemplified, "Ye shall be brought before rulers for My name's sake, and it shall turn to you for a testimony." It shall give you an open door to the great, to speak of Jesus before them. R. N.

'P. S.—You will have difficulties, but the same gracious Friend, who is our redemption as well as our wisdom, will guide you through them.'

TO A MOTHER ON THE DEATH OF HER CHILD.

'14 *July*.

'MY BELOVED SISTER,

'Our dear brother N—— has sent me word how Jesus has been, and asked you to give Him up your treasure, and that you had yielded it up, though *its* preciousness had for a while occupied the mind rather than *His*, who said "*Give it to me.*" How signal the honour put upon you, to be the mother of a child *emancipated*, and no longer sold under sin—*glorified*, and no longer in a body of humiliation! Oh, that all your dear children may

reach that rest as surely as the little one departed! She has at last stepped across the narrow channel along which she ever seemed to be walking, and though many years younger in this sinful existence, perhaps she will have grown up to a ripe age in glory before we are permitted to behold that which we now look forward to in fervent hope. One more link is added to the chain let down to raise up your affections towards home, and I know it will not be in vain. 'R. N.'

To H. Stokes, Esq.

'14 *Oct.* 1847.

. . . . 'How delighted we all are to hear of the Lord's signal mercies to you! We were duly looking out in hope of good tidings, and sometimes trying to plead in prayer for you, and now our utmost wishes have been granted; and I trust that the same gracious care that has hitherto watched over your house will continue to bless you, and restore Mrs. S. to more than her former strength. The little lad has had our prayers.

'I feel all unfit to stand in any relation to an immortal being, because I know I cannot fulfil the duties which it implies; yet, casting myself on the mercy of God, I venture to accept the sweet office you so kindly offer me, and shall greatly rejoice to

add Johnnie's name to the list of those dear little souls for whom I try and plead with the Father of all grace. . . .

'Mr. —— was married on Tuesday to Miss —— They are very pleasing specimens of the world's refined ones: but I have no reason to think they have had an eye to God's glory in their union: nor could I shut my eyes to the evidence the preliminary dances and balls and parties afforded, that the world, and the spirit in which the world lies, rejoiced and reigned in the whole affair.

'R. N.'

To beloved Parents on the repeated Loss of Children.

'*June* 1848.

. . . . 'I was deeply grieved to hear of the increasing illness of my dear little Johnnie, and that, too, at a time wheu your minds almost inevitably must feel the visitation tenfold. I feel greatly on account of you both. Oh, that the Lord may spare you this precious treasure!—but you know, dearest friends, "our calling," to suffering now (is it not?) and to glory and joy hereafter. These are our mourning years. First, one cause arises, then a second, and almost immediately a third—wave follows wave before this has well and fairly receded. In spirit I know you rejoice, and thank God that He

has not ceased to chasten you as He does some, who have joined themselves to idols, and of whom He says, " Let them alone: why should they be smitten any more? they will revolt more and more." We are taught not to form the world's estimate of sicknesses and losses, but the Spirit's. May you be able to realise it very strongly. 'R. N.'

'*June*, 1849.

. . . . 'I have been hoping that I might have a line of good news from one or other of your afflicted families. How, dear friend, has the Lord dealt with the Gunns [American missionaries], may I ask? Has He spared their dear little girl unto them? Yet we must not forget, when I say *spared*, that to "die is gain;" and while we look back with yearnings of heart to the spot where lie deposited the precious caskets wherein the far more precious jewels were encased, that the jewel is not out of place when taken from its case, it shines in the diadem of the Great King, with a play of colours which the pure light of that world alone can call forth.

'I long to know how the N——'s all are, and how Mrs. S. and L. also are. Our graces will, like pure gold, lose nothing in the fire but the alloy which tarnishes them. Oh, that our dear suffering Saviour

may continue His blessed work of sanctification among us, and enable us to derive from His various processes still more and more of true love and usefulness!

'Mrs. B——, who went away by the steamer this morning, told me that at the Annicut the breach was occasioned by a sudden hurricane, and occurred in Captain ——'s part of the works, where the Lord's day had been systematically desecrated; and occurred, too, just as it was finished!

'She told me also that he had dismissed an European who, when ordered to work on the Sabbath, had said "he never had, and never would!"

'Our public office last Sunday was lighted, and the native officials were at work till eight o'clock.

'I may mention that I have resigned my license to officiate as a clergyman in this diocese, and have been inhibited from all clerical duties: so the interment of dear Johnnie's remains, being my last act, will be very long remembered by me.

'The Archdeacon has asked me to take it up again; but unless the Committee particularly wish it I shall not do so, as it is a source of incessant interruption to me.

'The Fort School is, I think, safe, not from the assaults of its neighbours, but by the wording of its constitution. There have been many suspicious

signs lately, by a sudden swell of the subscription list, as if it was intended to be assaulted by a majority of its subscribers: but, happily, they have no vote allowed them. 'R. N.'

To the Rev. J. Tucker.

'*May* 1848.

'My beloved Friend,

'The interval has sadly widened between my last to you and this; but it seems, and indeed I think it is, longer since your last to me.

'You have seen dear Henry Fox, and have learnt from him much respecting us and our state at Masulipatam; but he would not be able to tell you of our sad sense of bereavement on his account. God has greatly tried us, and added sorrow to sorrow; and not only us, but our Indian missions in the south generally.

'Dear Gray, Allnutt, Henry Fox, M. Rowlandson, Cotterill, and yourself, and now again dear G. Arbuthnot, have all been called from this field when we seemed so lonely, unable to lose one, but to require ten fresh and able men to unite against the continued efforts of heathen opposition, the efforts of false brethren, and of the ecclesiastic as antagonistic to the Scriptural principle of Christianity. The departure, too, of the Governor, was a great

loss to all well-disposed and really enlightened lovers of India. I have felt all these repeated strokes greatly. They cast me down; and while the tide seems setting in so strong for England, it is apt to carry away one's longings in the same current. Still, God is very gracious to us. Mr. Ragland conducts his duties in a most endearing and confidence-inspiring spirit. Our Committee still numbers many whom I greatly love and esteem from a personal acquaintance. We have near us the dear Stokeses, and Cottons, and Newills. A little further off the Buckles of Secunderabad, the Walkers at Nellore, and the Fennells at Vizagapatam; while the Lord has brought in the —— Regiment several well-disposed, and one very pious family, Lieutenant Tod and his wife. He has kindly consented to become our local Treasurer. We have, too, at Ellore, Major Woodfall, Mr. B——, and Captain Taylor.

'We have just had to part with two very dear and pious young officers, Lieutenant P—— of the 47th Regiment, and Lieutenant F—— of the 42nd Regiment, both of whom are now on their way to England.

'There is something very sweet and close in the communion of Christians in India, much warmth and mutual trust, such as I knew in that blessed circle I was so favoured as to be brought into of the Lord at home. We have, too, in Masulipatam, several

noble examples of genuine piety in the conductors and serjeants.

'I am now enjoying a month's vacation at Dindy with dear Mr. and Mrs. Stokes, and we have also young S—— and ——, the latter of whom was one of the constant attendants at your chapel and the Lord's table. He is a very staid and satisfactory character. You do not, I think, know the Newills. He is the Head-Assistant here, of established piety, and superior acquaintance with the Telugu. He has translated into a very intelligible and fair form most of the prayers of the Morning and Evening Service, as well as the whole Litany; printed it in convenient size, separating the words, and introducing stops; and has supplied us and our mission with copies. He has also translated and printed several short and useful notices, in detached papers, settling the length of a yard, a span, an inch, &c., so that throughout the district one rate of measurement may be brought into use.

'To the American mission at Guntoor, Dr. Heyer has returned, and has still with him dear Mr. Gunn, who, however, has been suffering from sharp and repeated attacks of fever since our brother Harrison was called to glory.

'Yesterday I heard from dear Mrs. B—— an excellent account of T. L——. Firm, consistent, judicious in the midst of severe trials, his regiment being

addicted to gambling. The German brethren, three in number, men of God, are at Rajahmundry; Mr. Bowden near the Cottons at Dowlaishwaram; one of his converts, Mr. De Beas, a good man, looks after Palcole; and Mr. Beer is at Nursapore. Nellore has no one.

'You will not be surprised to hear that last Easter brought us two Irish priests, to be stationed at Bunder as their head-quarters. At Feringhapooram, too, west of Guntoor, are three Irish priests and one Goa priest. There appear to be violent dissensions among their congregations in that neighbourhood: so violent, indeed, that criminal proceedings were instituted about nine months ago against the Italian priests by the Irish Bishop, in the Sessions Court at Guntoor, on very grievous charges of dishonesty. . . . .

'You know, beloved friend, our difficulties better than most, our discouragements, and our wants—pious, educated, sober-minded, established characters for our mission generally, our English school, and for a girls' school. We sadly want more workmen, and we do most earnestly entreat your prayers. I never felt my need a thousandth part as I have done for two years past. I seem to be a child in the hottest battle the earth has witnessed. Satan seems all wrath, my own heart all vileness, man all disappointment. I do pray sometimes in deep distress,

often without fervour. When I think that others pray for me I am lifted up in hope; but when I call to mind the word, "Satan hath desired to have thee, that he may sift thee as wheat," and find it true to the letter, nevertheless, under the sweet cheering words that follow, "*I* have prayed for thee that thy faith fail not," I feel trembling still, yet supported.

'My very affectionate regards to Admiral Hope, and my kindest and most respectful regards to Sir Peregrine and Lady S. Maitland.

'Ever most affectionately yours,

'Dear and tried brother,

'R. N.'

TO THE REV. H. VENN, SECRETARY, C. M. HOUSE.

'*Masulipatam, 8th November*, 1849.

'MY DEAR BROTHER,

.... 'I have read again my letter to the Commissary accompanying my license. I am partial, and, of course, read it with a particular prejudice. Still I cannot see what gave offence in it, calculated, as it seems to me, to allay anger and excite sympathy.

'How much can I thank you for your most grateful communication of the 24th August! Let me from the very ground of my heart both acknow-

ledge the Lord's great mercy and the Committee's, and your great, but oh, how utterly undeserved, kindness. I am overwhelmed by them both.

'I had not acted in the return of my license without the concurrence of our beloved Committee at Madras, but from this one motive, viz. that I might not involve them in difficulties and differences, enough of which I know they had without any being occasioned by me. Hitherto I have always tried to fight my battles without involving them. I have never once yet made one accusation against others which they themselves did not draw forth by what appeared most wanton attempts to involve me in difficulties with the ecclesiastical authorities by previous accusations. I did not mention the ——'s proceedings, or the ——'s continued and determined Sabbath desecrations, till they first sent in the most garbled representations of my doings.

'How can I bless the Lord? Oh, praise Him with me that my greatly beloved friend —— has devoted himself to the work of missions! I should be almost too happy did the Lord send him here; yet perhaps He will, for His mercies are inconceivable.

'Mr. Sharkey has acted with great forbearance in the trying position he was suddenly placed in.

'Messrs. T——, C——, H——, are well. They are true brethren.

'Mrs. Sharkey labours with much pains in her interesting school.

'I am, most affectionately,

'If I may so write,

'And your most unworthy brother,

'As I must write,

'R. N.'

CHAPTER X.

1849–1852.

PROGRESS OF THE MISSION.

'I wait for the Lord; my soul doth wait.'—*Ps.* cxxx. 5.

USEFUL, however, as he was among his own countrymen in India, and honoured by not a few of them as their faithful friend and the minister of Christ; or opposed by others who could not enter into his views and objects, and who greatly withstood his progress, and caused him much annoyance and unnecessary correspondence, our object henceforth will be to exhibit him, not as the Christian friend, but as the laborious missionary to the Telugus; and to show his faithfulness to the Lord who called him, and to the Society which sent him forth, and supported him with affectionate interest for twenty-five years.

We have seen, in Chapter VIII., that he commenced in 1843 his labours as a Missionary and Educationist among the higher castes of South India, in

order to raise up a native ministry; that his English school commenced with only two pupils; but increased so rapidly, that at the commencement of the next year he could report that he had upwards of forty pupils, the greater number of whom were Brahmins; and that the desire for education was so great, that double that number might have been admitted had they had capable masters to instruct them; and we left him and Mr. Sharkey working, beside their other engagements, eight hours a-day in an Indian climate in the work of instruction.

These four or five years produced some striking results, as we may gather from the following letters:—

TO SIR T. BLOMEFIELD.

'21*st January,* 1845.

.... 'I have been deeply engaged in preparing and revising a Telugu version of the Communion Service for the use of our little flock—it is of great use to us in the administration of the Lord's Supper. We have also prepared the Offices for the Burial of the Dead and the Baptism of Adults, and sent them down to Madras to be revised by competent scholars. These are our little efforts in the way of translation.

'The Telugu country has had missions by the London Missionary Society since the year 1805, a period of forty years; and to this Society we are in-

debted for all we possess hitherto of versions of the Scriptures, tracts, and hymn-books; and their debtors, indeed, are we.

'May the Lord help us not to depreciate their labours!

'The number, however, of their converts is small, and not of the higher caste natives; and perhaps the great snare into which the missionaries have fallen has been the ministering to the European and Hindu Britons, instead of concentrating their undivided energies on the enlightenment of the Hindus and Mahommedans.

'The Baptist Missionary Society has also a flourishing mission at Berhampore, to the north of Vizagapatam. Their converts are more numerous, and more respectable.

'At Nellore, which lies near Madras, is a station occupied by the American Baptist Society.

'At Madapollam and Palcole, a little to the north of us, are two poor, pious English Baptists—they have now been nearly ten years in the country, but have only one native convert.

'Then comes *our* Mission Station, the first of the Church of England to this people. The labour of learning the language so as to speak and argue in it is great; and I am far from proficient yet. Through the prayers of those who remember our undertaking, two young native men have embraced the truth by

means of my lispings, and one has brought his mother, the other his niece, for instruction.

'One high Brahmin youth is very promising; reads the Scriptures with me privately, and in his themes makes statements in favour of Christianity which make his class-fellows stare. He is a fine character. I never knew him, though he has been with me three years, tell a lie, or ask for any pecuniary help or for any situation. Pray for this dear youth. He has a wife and mother, and these family ties are great hindrances to embracing a new religion, as they must be given up, perhaps, for ever.

'Our English School is very flourishing, and much sought after. It will, I hope, prove a training seminary for schoolmasters, catechists, and ministers; and from the knowledge conveyed to them through the English language, many among them, I hope, by the Lord's mighty power, may find a savour of life, and then transfer what they have learnt through the Telugu into many other hearts.

'*This is my plan and my hope.*

'Since I wrote to England last our beloved Committee have established four Scholarships; one at 14*s.* a-month, one at 10*s.* a-month, in connexion with our school. The object of this is to aid young men to continue their studies without leaving us as soon as they can get anything in the Revenue or Judicial offices under Government. Thank God, our

Committee were alive to the evil, and on my application most promptly founded those I have named.

'It is not intended that these Scholarships should operate as a bribe to the reception of Divine truth, but to enable the youths to continue at school, and thoroughly receive instruction in Christianity. There is a most promising Shoodra youth (the 4th class in Hindu castes, of which there are a great multitude), very piously disposed, who was withdrawn for a Government office a fortnight ago, but was so unhappy that his father sent him back; and a little aid in such cases, even of a shilling a-week, is of great consequence, and would save the youth from so fatal a distraction. 'R. N.'

This wise and important measure, which prevented boys being taken away just when they had obtained as much knowledge of reading and writing as would fit them for any employment, a removal which prevented their being well grounded, and would completely have destroyed the object of the school as a training institution for schoolmasters, catechists, and ministers, was, we find, generously taken up by private individuals after the example of the Committee. Kind friends in Northamptonshire, Lincolnshire, and in Brighton, supplied him with means by which many small scholarships were kept up, and his most hopeful pupils retained in the school.

These he gratefully acknowledges. Writing to his sister, who had kindly sent him a sum for these purposes, he says:—

'*June* 1847.

. . . . 'Were Mr. Lockton young I would say, Come, dear friend, come, and unite with us in this land of darkness and idols, and blasphemy against the true God, and degradation of immortal souls, to promote the kingdom of our God; come, and witness with your own eyes the blessed effects of your liberality.

'1. There is that old widow, deserted by her two sons, with a daughter who is an idiot, formerly unable to read, satisfied with the vain worship of the Virgin, hearing only services in an unknown tongue, *now* constant in attendance on our services, expressing intelligent and encouraging views of Divine truth, and telling of the happy change in her temporal and spiritual condition, through the kindness of a far-off stranger.

'2. There is an intelligent young Brahmin who has no father, and supports his mother and sister; by receiving one shilling a-week he is greatly relieved, and able to devote more time to the study of the Scriptures, and is making fair progress in knowledge.

'3. There is, too, a docile and pleasing Brahmin, who has several brothers and a father who have no

employment, who had entirely withdrawn from our school, unable from penury to spare time for learning, now constant five hours a-day under instruction.

'Both these youths will, I hope, obtain an interest in your prayers.

'4. There is a Shoodra youth; a year ago he renounced his home and friends, and took up the cross of Christ. He receives ten shillings a-month, as pay for teaching my servants to read the Telugu Scriptures, and the rest of the day he passes as a student in our schools.

'5. There is another Shoodra youth, who, on the 6th of this month, broke his caste. Since then he has continued with me under instruction for baptism, and is fed at the expense of your fund; for every young convert is utterly cast off by his family, and must be supported by each mission till he can support himself.

'6. Two other very promising youths had asked for baptism, but the fact became known, and they have been removed out of the way. One of them, I have no doubt, is a Christian indeed.

'Convey to Mr. W—— also my most cordial thanks for his liberality.

'I think there is a great work going on amongst the sixty boys in our schools. How much it may be owing to your prayers! I have much hope that,

even in the cases where the youths have been withdrawn, the seed sown may yet spring up in its season. It will not be owing to my faithfulness or zeal, but to God's mercy, my Saviour's intercession, the Spirit's secret subduing power, and the prayers of the Lord's people.

'To these I owe what little I have been permitted to do.

'You tell me to let you know, before you send another box, what I want.

'I want Lettie and Ellen [the eldest daughters of the families of his brother and sister]. What do you say to that? We have nobody to speak of Jesus to the nice young Hindu girls, who grow up in the midst of utter ignorance and superstition.

'Your devotedly affectionate

'ROBERT.'

In a letter to Mr. Tucker, dated Oct. 1847, we find the numbers in the school still increasing, and that some conversions had taken place among the domestics of the missionaries:—

'MY DEAR FRIEND,

'I am greatly obliged to you for giving me more particulars of the illness of Sir T. Blomefield, and my brother-in-law informs me that he is recovering; and if this be true, it is a great cause for

thankfulness to all those who know and value his sterling worth.

'What awakening lessons does God read to us on every side, that we should work with all our might while our powers are continued to us, and an open door set before us!

'Let me first speak of our school. When you quitted India all was quietly progressing, so far as the internal state of it was concerned. We had experienced, as you may remember, a good deal of trouble from the owner of the houses in which the school is held and in which I live. All the Civil Service had turned a cold eye on us, and my brother (ecclesiastical) was diverting my attention from my work by calling upon me for defences and explanations. The last is removed; the Civil servants are more polite, and are even kind; and our school-house and my dwelling, as far as human means go, again in a state of *security:* but I tremble at the use of the words, feeling that there is nothing safe, except as the Lord keeps it, and that when all is outwardly peace and quietness, inward depravity and a wicked heart may more hinder and more injure than the most close combinations, or the most vehement assaults of outward enemies.

'The month of May I passed with the S———'s and N———'s, on the sea-coast in the Guntoor district. On my return, I found the dear little Vellama youth

(a candidate for Christian baptism) had been removed the day before by his friends to Rajahmundry.

'The young Brahmin is now turned sixteen, but his desire for baptism has vanished, if he ever had a sincere one.

'The Sunday after my return a young Shoodra, who had been in Mr. Coombes' service a short time, and had held many conversations with the Shoodra youth David, whom I baptized in August or September, 1846, stayed in the school-house and broke his caste, expressing his desire to become a Christian.

'His friends came twice on Sunday evening to persuade him to go home; and early on Monday the aunt, who had brought him up since his mother's death, accompanied by his eldest brother, came, and used every promise and entreaty of natural affection; but he would not accompany them.

'The next day three of his friends carried him forcibly at midday out of my compound, but we gave chase, and on several peons (constables) coming up they released him, and he returned with me. The day after they summoned him before the Collector, but as he was evidently of age, and stated plainly that no force had been used to detain him, he was permitted to go where he pleased, and he returned to us. He has since been baptized, and his steady conduct is very pleasing. His renunciation of caste, and the stir occasioned by it, sadly thinned our

school; more than twenty of our forty boys left us, and the most hopeful and advanced have been removed by their parents, especially the more respectable Brahmins, who had been with us more than two years. A few of them come privately to see me; and I find in one or two a desire, *apparently*, to retain and increase their knowledge of Christianity.

'Finding the exertions made against us were emptying our school, we thought it well to admit the new applicants, and our numbers soon exceeded those we had before; and some of the old boys, finding that unless they returned at once admission would not be practicable, came back.

'It was remarkable that not one youth gave up his books at once to leave us, and some kept them more than a month, saying they thought their parents would consent to their return when the excitement was passed.

'Still we have been greatly tried by the loss of those whom we esteemed most, and who seemed most willing to lend an ear to our instructions. Our numbers now, instead of being forty-six, are sixty-four: far too many for us to exert our influence on effectually.

'What has been a singular feature in the movement is, that while the most respectable youths who had been with us two or three years have been taken away, we have had a fresh set of *more* respectable

Brahmin youths crowding into the school; and the only ground on which I can explain it is, that they value our school, and wish their children to derive its advantages up to a certain point: but when they begin to evince any marks of partiality for our views or habits, that is the signal for their removal.

'We have some very dear little lads, who daily leave home at dawn, walk two or three miles to school, return at ten, and are again found in their places at three, and have again to return to their homes at five, daily walking not less than nine miles!

'A most pleasing feature in their behaviour is, that throughout the school *their Scripture lessons are prepared with as much zest as any they learn; and instead of passing one hour, the allotted time upon it, it not unfrequently happens that at their own instance, in the first class, more than two hours are spent on the portion of sacred Scripture, or on the questions arising from it.*

'Natives from Madras are often visiting these parts, and on inquiry into our proceedings they usually object to every one of our books, as hostile to their system.

'"The Euclid," they say, "makes the student ask for proofs; the Geography is antagonistic to the Pooranas; and our English Grammar is saturated with the poison of Christianity."

'Latterly, several Tamil attempts at a refutation

of Christianity have appeared, and been circulated among them, and the Tamil boys I have seen sitting, with a number of Telugu youths round them, interpreting their baneful contents.

'Still, "what is the chaff to the wheat?"

'Only may we have grace to rightly divide, and unction to apply, the word of God to their hearts and consciences, and, living upon it ourselves, be continually in prayer for the outpouring of the secret influences of the Spirit on the newly-sown seed.

'We are preparing for a public examination, to take place about the end of October. I hope you will grant us your prayers, that it may not be turned to the devil's purposes. No doubt he watches our every movement, and no doubt his malice is specially bent against us. To *force* us, perhaps, he may not think so wise a policy as to *seduce* us.

'Oh, pray for us, dear friend, for he is more gratified when he can induce the servants of God to indulge in any carnal desires or errors, than if he threw us into the midst of a burning fiery furnace.

'One of our converts is gone to Madras, to be married to a young woman out of Mrs. Porter's school; and we hope she may be of use to Mrs. Sharkey in her little girls' school.

'Mrs. Sharkey seems a true Christian—a woman of a sober mind, and calculated to be a blessing to

our young friend. He goes on very nicely, and so do all our young assistants.

'You know, dear friend, our great love to you. We shall ever cherish your memory among us as one who laboured much, and boldly and affectionately, in the Lord.

'You know, too, our weaknesses and our wants. Were it the Lord's will, I should hail with emotions of delight the advent of a well-educated English gentleman for our school. Such only will do for us; but the Lord's time and will are best.

'May I offer my sincere Christian love to those members of the Committee that I know, and also to your sisters.

'Your unworthy but affectionate friend,

'R. N.'

In a letter to a friend, who had contributed a sum of money to support his school, we find it still increasing in number:—

'*Masulipatam, Feb.* 1849.

'MY DEAR MISS COX,

'It was with feelings of grateful pleasure that I read in your sister's letter to me that you had given her 10*l.* for the Telugu Mission. I trust you may be blessed in your deed. "He that giveth to the poor lendeth to the Lord;" and truly the people

amongst whom I am are poor—wretchedly poor in spiritual knowledge and spiritual comfort, in solid hope, and in their prospects of eternity. Without God, without Christ, as they are, who can be poorer?

'In temporal circumstances they are very poor, and in domestic comforts; but in all heavenly treasures it is not poverty, but the most grievous famine, under the horrors of which (hourly) multitudes are perishing.

'Oh, that more would contribute as you have done to the advancement of this glorious undertaking, whose one object is the destruction of the works of the devil, and the extension of that Saviour's kingdom who alone can confer real freedom, peace, and happiness—that Saviour's kingdom to whom we owe all our hopes and blessings!

'You will, doubtless, have heard of the great bereavements of my admirable companion and friend, Mr. H. Fox, who, with his delightful and pious wife, sailed from England with me in 1841. It is more than three years since she was ushered into the inconceivable joys of heaven, and it is now within a few weeks only that the youngest boy was borne on angels' wings to the same happy regions of unchanging glory. He, dear fellow, was a longer period in accomplishing his warfare—in traversing this wilderness— but in October last he, too, was invited to join

the company that surrounds the throne of the Lamb; and you may have heard how glad he was to accept the call, and to sit down with the prophets, and with Jesus Himself, in that place prepared for him.

'Oh, blessed summons! May it soon come to us too; and, like him, may we hail it with a transport of joy.

'His departure from us was the sorest outward trial that has befallen us since I quitted England, and greatly afflicted me; besides entailing on me more labours and more anxiety, in both of which he was ever most ready to share, and by sharing to alleviate; and his death now seems likely to delay the fulfilment of our long-cherished hope, that his advocacy in England would, under the influence of the Spirit, be made effectual to raise up some fellow-labourers, who would come forth to revive our drooping zeal, and infuse new life into all our missionary machinery. I said, his death seems likely to delay this cherished hope, but his removal is the Lord's work, and it may have even now been made the means of stirring up some holy youths to come to the help of the Lord against the mighty evils of this land.

'I would ask the benefit of your prayers for us, that we may have the strength of ten men ourselves, in spirit as in body, to serve the Lord Jesus; that others at last, after eight years, may be sent forth into

the harvest; and that a blessing may rest on all our undertakings; and especially on your bounty, that we may apply it wisely, and that it may be the means of dispelling, in some measure, the palpable darkness that broods over the souls of India's millions.

'You will ask for particulars of our mission.

'We have now, beside myself, one East Indian clergyman married, one married East Indian schoolmaster, one young English catechist, born in the country; and all, I believe, are men of decided piety.

'We have a large flourishing English school of seventy young men and boys, in which, from the highest to the lowest class, the Bible is read daily for an hour with eagerness and pleasure. We have a little girls' school of about fourteen children, most of them twelve years of age. It is taught by the East Indian lady, wife of the gentleman I mentioned. The girls are all very poor, and of the lowest class of society.

'We sadly want some ladies of piety and education from England. Had we such, we might have a very flourishing girls' school of the higher orders. This will be in the Lord's time no doubt, if He have purposes of mercy in store for this people.

'We have now about twenty-two men and women, native Christians, in our congregation; and about twenty-eight not baptized, but under instruction.

'We have received eight Romanists into our congregation, six of whom are adults.

'We have baptized five adult heathen; and one dear youth died unbaptized, whose heart, in a special manner, God seemed to have drawn to Himself at the age of fourteen in our English school, who would, I do trust, be in heaven before dear Mr. Fox reached its gates.

'To-day we began a new school for the lower order of young people: it will afford instruction to about forty lads in their own tongue. Its teachers are natives from our school, one baptized, and both long under instruction.

'It is your bounty and that of others which enables us to erect this fresh fort amidst Satan's strongholds. Each child will pay monthly a small sum, and will be under the inspection of a pious and zealous young catechist.

'Allow me to remain, with Christian affection and gratitude,

'Yours, R. N.'

In a detailed Report of the Mission for the year 1848–9, addressed to the Church Missionary Committee, he gives an account of the painful conduct of three of the converts, and of the unhappy circumstances attending the death of the mother of another, caused by grief when she heard of the decease of her daughter, showing the [illegible] ness of the heathen in [illegible]

importance of making them acquainted with the blessed hope of everlasting life in the Gospel; also of the melancholy suicide of the wife of a Brahmin, who, in the prospect of becoming a widow, with all its attendant miseries and hardships, 'chose death rather than life,' unrestrained even from this rash act by maternal affection for her helpless children; and showing how entirely destitute they are of all consolations which Christian mothers and widows have in the word of God, and in the improved social condition of the female, which Christianity has introduced.

He mentions that, of the six Roman Catholics who on the day of Jubilee had renounced their errors and superstitions, and joined the little congregation, one had died, and the others appeared to be living consistently, and all of them bore excellent characters. All of them were natives.

Mr. Fox's death in October, 1848, he dwells upon as a heavy blow, in addition to other severe domestic afflictions with which some of them had been visited.

In the death of a Vellama youth, Venkatachalapaty, by cholera, at Dowlaishwaram, who had been removed by his friends and taken to a distance after he had received baptism, but had lately visited them, and still expressed a strong desire to be a Christian, he sees the first-fruit of his school; he considers

there was every reason to believe that death had emancipated him from the bondage of superstition and ushered him into the glorious liberty of the saints made perfect in a better world.

He then enters into a report of his school, and states, ‘ that considering the limited number of Christian teachers, *i. e.* Messrs. Taylor, Coombes, and himself, *it was more than full;* that the number of pupils, which was seventy-four, might be doubled. All the lower classes were crowded, and the 3rd, 4th, and 5th forms divided into two parts; while scarcely a day passed without some fresh, respectable, intelligent-looking youths, applying for admission; that the Christian instruction was communicated entirely by the three English masters, while part of that in English grammar, geography, translation, arithmetic, writing, and singing, was committed to five native assistants, who discharged their duties with energy and care, and with evident benefit to the young people under their guidance; and that, with one exception, all of the assistants had been trained in their school, and had been with them three years and a half; that he had not experienced, since 1847, any of those shocks which schools conducted on Christian principles must always expect when any of the more respectable classes of society embrace Christianity; and that, in consequence, the half-yearly examination had been much more satisfactory,

and more progress had been made in all branches of study than on previous occasions.

He then gives a detailed account of all the classes, teachers, and subjects of study, but as the course of instruction gradually extended with the subsequent increase and progress of the school, it is not necessary to give such details here; suffice it to say,—

That the 1st class, consisting of young men between eighteen and twenty years of age, were studying the holy Scriptures most carefully, under the instruction of himself and Mr. Taylor, and committing parts of it to memory, besides reading M'Culloch's Course, embracing Astronomical chapters, and Grammar, Geography, History, Euclid, Algebra, and Arithmetic.

That the 2nd class, consisting of nine youths between sixteen and twenty-three years of age, under Mr. Taylor, were reading the same subjects, but not to the same extent.

That the 3rd class, consisting of boys from thirteen to twenty years old, beside their study of the Scriptures, were reading the first book of Euclid, easy books on Geography, History, Arithmetic, and Grammar.

That the 4th class, consisting of nineteen youths under twenty years of age, were reading Bible stories, the Scriptures, Grammar, and introductory books on Science and Morality.

That the 5th class, consisting of nineteen youths from twelve to fifteen years old, were reading elementary books, Geography, Grammar, &c.

That the public examination was most kindly attended by a number of the military gentlemen resident in the station, and perhaps by a larger number of respectable native gentlemen than ever before; that the presence of these visitors, statedly at these seasons, operated as a powerful spur on both teachers and students; the anticipations of such an ordeal infused fresh life and ardour into the whole school for several months before it occurred; and that a private monthly one was held, and a constant register kept of each student's daily performance. That every Monday and Thursday afternoon the teachers changed classes, and valuable suggestions were frequently elicited, and thus the whole school was passing under the review of all engaged in its instruction.

His description of the examination itself is thus given. It lasted two hours and a half. The monitors as well as teachers, the Rev. E. Sharkey, and a military officer present, putting questions on the portions for examination, which were generally selected by one or other of the visitors, and were in Arithmetic, mental and worked on the board—Euclid, first and sixth books—*Scripture*—motions of the heavenly bodies—the phenomena of the tides—and

Geography. Three English themes, the subjects of which were respectively the 'Lord's Supper,' the 'Map of the World,' and the 'Uncertainty of Life,' were read.

Recitations of several pieces of poetry given; and the singing, in parts, of several hymns, to some of our best English tunes, between, greatly relieved the generally less interesting and popular subjects.

He then gives a list of those enjoying the benefit of Scholarships—six of them; and remarks, 'All these have been at school more than three years and a half; their progress, their diligence, their general conduct, with little exception, are, in every case, very gratifying and exemplary.'

And with respect to the benefit of the Scholarships, though small in amount, the highest being only 1*l.* a-month, given by a private individual, he remarks:—'We do not find now, to the same extent as we did, that directly a youth has obtained the most paltry smattering of English, he hastens away with his treasure, that he may seek employment in the Government offices or elsewhere.

'By this means, assistance is rendered to the family to keep them at school, and to purchase books; and the younger pupils are encouraged to hope that one day they may share the same emolument and privileges.'

He mentions that if some of their friends, as one had lately done, would offer a few rewards of books, mentioning the subjects on which an essay might be written, or an examination passed, for which they would give the prizes, it would be a valuable encouragement.

The following interesting incident, showing how far the influence of his school was beginning to reach, and the kindly feeling of one of the first-class boys, shall be related in his own words:—

'Last December a poor Brahmin, bowed down with age, and supporting himself on a long bamboo staff, appeared at our school, with two very intelligent-looking lads, about ten and twelve years old. He said, to my great surprise, that they were the children of his old age; that one of the members of the family, to whom they had looked for support, had been dismissed from his situation, and that now they were suffering great embarrassment; that he was much distressed at having to leave his children, as he must do, unprovided for; that having heard of our school he had walked twenty-eight miles, from a village near Goodywadah, in the hope of obtaining their admission into it; that if I would take charge of them, and allow them a small sum for their rice, he would return to his village, and send his sister to cook for and look after them. I said I would consider the matter, and give him an answer next day.

'On leaving the school I was most pleased to find one of the students of the first class interested in them, and offering to give them a part of their food; and when I reached home and related what had occurred, a German missionary from Rajahmundry at once put into my hands 12 rupees out of his very slender income towards their support.

'Thus encouraged, I resolved to undertake the charge for a year: and on going to the school the next day, and finding all the old man asked was only two rupees a-month, or one shilling a-week, for their food, I made his aged heart glad and his eye beam with pleasure by saying "I would do as he wished." I have placed them under the tuition of one of the senior students, as they are quite ignorant of English, till they have acquired such an amount of our language as may enable them to enter the lowest form.'

It is gratifying to add that these lads, some years afterwards, when grown up, embraced Christianity.

He concludes:—'From our intercourse with the people of the country I think, generally, they are not, like the Chinese, a reading people, a vast number of them being quite unable to read; while others have only been taught a few verses by rote, the meaning of which they neither sought nor were expected to consider; and, therefore, while our dear brethren are everywhere preaching to the people,

schools must be opened and multiplied, that the written word of God may be read and valued. Thus we sit at the fountain-head of the waters that are to flow through the land to fertilise its now barren soil. Mere education will never effect this desirable object. Its waters are like the waters of Jericho—"naught." Pray for us, dear brother, that we may be faithful and honoured, and taught to cast in the salt of "*Revealed Truth*," and that "the Lord may heal the waters, that wherever they flow death and the curse may be no more known; and by the river on the bank thereof, on this side and on that side, may grow all trees for meat, whose leaf shall not wither, neither the fruit thereof be consumed, that it may bring forth according to its months: because the waters issued out of the sanctuary, and their fruit shall be for meat, and the leaf thereof for medicine."

'R. T. NOBLE.'

In a letter to Major Straith, Honorary Secretary of the Church Missionary Society, written two years afterwards, when the mission had been strengthened by additional labourers from England (Mr. and Mrs. English and Mr. Nicholson, the last of whom helped him in the school), we find the number of pupils had increased considerably, *i.e.* from seventy to ninety, and that great progress had been made:—

'*Masulipatam, 5th June,* 1852.

'MY DEAR CHRISTIAN BROTHER,

'Though I have never had the pleasure of meeting you, I have often heard of you from young officers of Addiscombe, from my dear friends Dr. and Mrs. Mathison, and others; and I rejoice that the Lord has put it into your heart to unite in the work of our Society, which I trust is eminently His work; and I feel thankful to Him for giving me now this opportunity of communicating with you, though it arise out of an untoward circumstance.

'It is now more than eleven years since I left Salisbury Square, and during all that time no box or parcel has been either lost or injured: all, of which I have received previous notice, have come safe to hand—they might all have been lost. How great our Saviour's care over even the little matters of His servants!

'You will be interested in learning a little of our mission.

'The Rev. G. English, Mrs. English, and their two little ones, are trying how they can carry out a plan of Col. Arthur Cotton's, who thinks that by keeping near the sea during the hottest months, April to July, a missionary and his family may be itinerating, and at work all the year round. They have been out in this way since our good Bishop

Dealtry (who, by-the-by, did everything to strengthen our hands by kindness and co-operation) was here, in March last.

'Mr. English has been a good deal out of health, and I feel anxious about him, lest, as I lost Henry Fox, so I should lose him also. I have not heard lately that he has been complaining, and moving about seems to suit him. Mrs. English met with great encouragement among the Brahmin girls. In many respects she is well qualified to instruct the young widows of the higher classes, among whom she was welcomed cordially; but the language needs to be well acquired, and perhaps she began prematurely.

'Mr. Nicholson, in consequence of the withdrawal of Mr. C——, and the unsettled state of Mr. T——, has had to work in the school six hours a-day during the past year. He is a real, valuable help in our schools. He and his sister, Mrs. Darling, acquire the language readily, considering the time they have been here, two years and a half. Now, however, Joseph Cornelius is daily expected, and the Committee has appointed him to aid in the school, Mr. Nicholson will be relieved—a most important point—and better enabled to acquire the language.

'Our English school, as far as numbers and general progress, prospers much; our elder boys, about ninety, being able to compose with propriety

and translate with ease, as well as reading through Euclid's first four and the sixth book, and as far as quadrate equations in algebra, and nearly all Snowball's Elementary Trigonometry.

'I have had to remove one monitor for incorrigible immorality, and another seems about to leave us, having obtained employment in the Collector's department.

'I see but little of the Spirit's work in the young people, though at times I am ready to hope *the day of real conversions is near,* from signs granted to us in the state of some of their minds.

'I feel the work is a most important one—ninety youths daily taught in the Bible: hereafter many of them destined to hold important positions in native society; but, alas! unless the Spirit move with power, our teaching is but empty breath. . . . .

'Dear Mr. and Mrs. Sharkey are each performing a very important part in our work. Her school of forty-four girls goes on very prosperously; four have been baptized, and give her much comfort. Her girls are boarders, nearly all of them, and their parents very poor. She gives herself entirely to her work. Dear Mr. Sharkey is very ready in speech, fond of his work, and disposed to itinerate, I think. So, too, is Mr. Darling, who is a very excellent young workman.

'I wish you could send us out another well-

qualified master for our school. As yet we have provided no education for the lower orders. Ellore, forty miles north of us, would make an admirable mission station. I wish we could occupy it. Could you send us out two men for that station? It is very important indeed. 'R. N.'

In tracing the course of Christian truth from the earliest period to the present time, we find that it has taken two directions; the one, beginning from the lowest classes and extending upwards; and the other, beginning upwards in the highest ranks and extending downwards to the lowest.

Among the Western nations, where the commonalty were in a state of vassalage, and entirely dependent on the protection of the nobility and princes for their property and their lives, how often do we find kings the nursing-fathers and queens the nursing-mothers of the Church!

Among savages and uncivilized races, bound together by few social ties, and with no numerous distinctions of rank, it spreads among the commonalty till it reaches their chief, or king; though even in New Zealand, and other islands in the South Sea, we have instances of the importance of obtaining the support of chiefs and rulers, in order to obtain a rapid progress.

Indian native society appears especially adapted

to receive the knowledge of the Gospel, by commencing with the Brahmin and the higher orders.

Hinduism, with its multitudinous castes, is like a river divided and separated into a hundred distinct portions by locks and floodgates; and to attempt to reach the higher level by influencing the lowest is to meet with a hundred obstructions, and to strive against the stream: but if the Brahmin is imbued with the divine principles of Christian truth and charity, the progress downwards may be expected to prove comparatively easy, and the results beyond calculation.

The Brahmins among the Hindus are venerated as bearing a priestly character, as the most favoured offspring of God; and all castes look up to them with deference. Christianize them, and all the other orders will feel the gracious influence.

This was Robert Noble's expectation and hope; and the animating prospect of enlightening them with Divine truth fired his whole soul with ardour.

Thus, for ten years, we have traced his progress; have seen his school gradually filling with Brahmins and natives of the highest castes, and himself living among them as a devoted friend and brother. Patient and gentle as a nurse cherishing her children, and so affectionately desirous of their true happiness and Christian enlightenment, that he was willing not only to impart the Gospel of Christ to them, but

even his own life also, because they were dear unto him.

In the next chapter we shall see that his labours were not vain in the Lord; that his hopes were not disappointed; and that he was honoured of God to commence among the Telugu Brahmins a movement in favour of Christianity, which, in the future of India, may show he was guided in his plan by that Wisdom from above for which he so earnestly prayed; and which may, by the Divine blessing, unite India to England by ties of a far higher order than those of mere obedience to power and superior intelligence.

CHAPTER XI.

1852–1859.

IMPORTANT OBJECTS PROPOSED.

'In due season we shall reap, if we faint not.'—*Gal.* vi. 9.

SEVERAL important objects were brought this year, 1852, before the notice of the Madras Church Missionary Committee, by which Robert Noble considered the usefulness of the mission and the sphere of its operations might be greatly extended for the good of the Telugus. He points out,—

1. The need of pecuniary assistance towards the support of a high-caste girls' school, which Mrs. Darling had opened with every prospect of success.

2. The need of Mrs. Sharkey's boarding-school, which numbered forty-three pupils, receiving additional assistance.

3. The employment of Messrs. Sharkey and Darling, agreeably to their own wishes, in the work of itinerating throughout the district; remaining a

month in one place, and visiting all the circumjacent villages.

4. The desirableness of establishing a separate school for the instruction of the *lower* class of natives, beside the one in which he laboured for the education of the higher; and in connexion with it an Industrial School, to enable youths of this class to learn handicraft trades, by which they might obtain a livelihood, instead of being dependent merely on domestic service; and, in case of their embracing Christianity, not becoming a burthen to the Society.

5. But the most important of all the proposed objects, was that of making Ellore and Bezwara missionary stations: which were both in the Masulipatam district, and most interesting fields of labour.

He thus describes them and urges their claims:—

Ellore is about forty miles from us, Bezwara forty-three miles; both one night's run from us. Ellore is a large place, containing perhaps more than 20,000 inhabitants. Bezwara is also a large village, and at that part of the Krishna to which a great number of travellers and pilgrims come from the southern to the northern shrines, and also from the western and north-western. It is also the place where the Anicut (a great dam of masonry erected by Government for the distribution of the waters of a [illegible] district, to prevent famine) is just going [illegible], and where in consequence thousands, and, [illegible],

tens of thousands of workmen, will be congregated out of all the neighbouring villages, both of the Guntoor and Masulipatam districts.

With respect to Ellore, as it was a deserted military station, houses and bungalows could be had with very little cost to the Society; and one gentleman, Captain H. Taylor, offered his bungalow there, if the mission was taken up: which Robert Noble considered as Providential openings.

And he urges his claim by reminding the Committee that he had been eleven years almost alone; and that, if he asked for more labourers now, they must not think he was acting without due regard to other missions, or from selfish considerations.

Both these places were a few years afterwards (Ellore, 1854; Bezwara, 1858) taken up as mission-stations by the Committee, and are now as shining lights amid the surrounding darkness.

At this time, however, Robert Noble's own position, and the circumstances of the town of Masulipatam, appeared to him very unpromising, and offering great impediments to success. Writing to his faithful friend, Mr. Stokes, he says:—

'The disturbed state of our district has unsettled many minds. The collision between the Court and the Cutcherry, and the spirit of evil engendered thereby, as well as the number of subordinate native official delinquents in gaol, connected as they are

with most of the Brahmins in the place, have created a bitter feeling against our school.'

Whilst, however, he was thus cast down by the circumstances around him, and over which he had no control, the Spirit of God, little as we have seen in the last chapter he imagined it, was working in his school, and preparing for him encouragement of the most satisfactory nature; causing some of his pupils to turn from their dumb idols to serve the living and true God, and, at the cost of all earthly things, to profess their faith in the Lord Jesus Christ: thus proving that the faithful missionary should never be cast down or doubt the efficacy of that Gospel which is the power of God to all who believe and receive it, notwithstanding all opposition.

At the end of July in this year two young men of great respectability, one a Brahmin, the other a Vellama, who had been in his school nearly five years, and had often applied for baptism, at length, fearing they would be removed altogether from the school, fled from their homes, and sought refuge in Robert Noble's house, and claimed his protection, declaring their earnest wish to become Christians, and to forsake their idolatrous rites for ever. The excitement and commotion caused by this event in Masulipatam, with its 60,000 Hindu and Mahommedan inhabitants, can be but imperfectly understood in England.

The following letters to the Committee will, perhaps, enable our readers to form the truest conception of it:—

TO THE OFFICIATING SECRETARY.

'*Masulipatam, Aug.* 7, 1852.

'Our beloved Committee and you, beloved friend, will rejoice to hear that God in His mercy has at length given us what I believe to be good fruit from our school. I have delayed writing hitherto, partly from the exceeding fatigues and anxieties I have undergone, and partly because I hoped to be able to add what hitherto I could not.

'I have been nine nights without taking off my clothes.

'Last Thursday week a young Brahmin and a young Vellama, both nineteen years old, both very respectable in connexions and character, both having been nearly five years in our school, ran away from home, expecting never to be allowed to come to us again, and told me they wished to be baptized.

'One had come in February last expressing the same desire; and the other had repeatedly made such striking answers when questioned by me before the whole school, and was so very exemplary in character, that after a few questions I did not hesitate to receive them.

'That night they were taken before the Collector. The next day the Doctor and the Assistant-Collector came again to see them at my house, as their relatives had preferred a charge before the Collector that *I had given them medicine, and that they were mad.* That night they broke caste. The next day the Assistant-Collector was sent to see each privately; and about half-past seven the Collector's decision reached me, viz. "that he could not interfere further than to secure the peace, as evidently the youths were of full age, in their right minds, and voluntary agents."

'The ferment has been very great, indeed; and is so still.

'We had determined to baptize them early on Sunday morning: but this became known to the natives; and as my compound is very large and open, I feared a general outbreak. I therefore proposed to our brethren whether, to keep the peace, we should not baptize them at once. They thought it would be well. I baptized them accordingly at half-past eight on Saturday night.

'About twelve that night I received an order from the Collector, to say that at seven the next morning the judge would see them; not because he felt it was required, but he had granted it as a favour to the relatives.

'I wrote immediately to the magistrate to say

that they would be ready, but that I had baptized them, and was very apprehensive they would suffer violence from the Vellama people, a very hot and violent race. On this account the judge has been angry; but I did not in the least anticipate that the judge would wish to see them, as the magistrates had already seen them three times, and given their decision.

'Our school, from ninety, with forty-two Brahmins and ten Vellamas, has been reduced to thirteen! To-day there were sixteen present. The dear youths are well and happy. We hope the Brahmin's wife will follow yet. I wanted to add this item; but at present she has not come. 'R. N.'

Five days later he writes to the Secretary:—

'*Aug.* 12, 1852.

. . . . 'While I am writing all is excitement. Another noble young Brahmin came in about one o'clock to-day; the fourth youth in our school, of the most respectable connexions and position in society, twenty years old.

'We are all expecting a popular outbreak. Our school-house is under the charge of peons, or armed police. Mr. Howley, dear fellow! is quite worn out. The combination against us most strong. One official favours the people. Some Brahmins

and Vellamas tied up at home; others hurried away to distant villages.

'On receiving this, please advise and tell me, by as early an opportunity as you can, how I ought to proceed to recover the wives of the young men. One promised to come to her husband before he fled from home. She is closely watched. What if they say she is not in the house, and cannot be found?

'The magistrate proposes to summon her, in order to allow her other relatives to use their persuasions, and then her husband to use his, each for half-an-hour, and then to let the wife decide before him.*

'Please advise as soon as you can. Pray for us, for we are in the greatest need of it. Most artful and bitter enemies watching every step. A petition, signed it is said by one thousand persons, was yesterday given in to the judge against us.

'*August* 13.—The commotion was so great yesterday that I could not send off the packet.

'The outbreak took place. The rails before my house were pulled down, and a general assault made; but the peons and others drove them out without much trouble. I grieve, more than I can express, to say that the last Brahmin I mentioned, when before the

* An important Act has recently been passed by the Indian Government regarding the steps to be taken by Christian converts for the recovery of their wives.

magistrate, consented to go home with his friends, and is there still, though he repeatedly declared before the magistrate that he wished to go to my house. 'R. N.'

We subjoin a brief summary of the more important part of the magistrate's official proceedings and decision on the occasion of these conversions:—

'On the afternoon of Thursday the 29th July, the magistrate received a letter from the Rev. R. T. Noble, intimating to him that two young men, a Brahmin named Manchala Venkataratnam, and a Vellama named Aynala Nagabooshanam, attached to his school, who had several times asked for baptism from him, had come to his house, and requested that they might be protected from violence.

'The magistrate at once sent peons to the gate of Mr. Noble's compound, instructing them to prevent any person entering his premises without his permission.

'On leaving the Cutcherry, the magistrate saw several people before Mr. Noble's house, who stated they were relatives of the two youths. The magistrate summoned them to his house, when the father of Nagabooshanam and the mother of Venkataratnam, among others, entreated that the young men might be summoned and allowed an interview with their relatives. They admitted the youths were

upwards of seventeen years, and the magistrate fully believes they allowed they were eighteen years of age.

'The magistrate sent for the two youths, and also intimated to the Rev. R. T. Noble that, should he wish it, he or any one else could attend to observe what took place.

'On the arrival of the young men they were accompanied by Messrs. Noble and Nicholson; and fifty or sixty persons, friends and relatives of the young men, came at the same time.

'Before them all, Nagabooshanam and Venkataratnam declared that they had gone to Mr. Noble's house of their own free will, as they had abandoned their former religion; that they had long considered the subject; that they had taken the step deliberately; and that they were determined not to return to their relatives from religious objections.

'On some of the relatives objecting to Mr. Noble's and Mr. Nicholson's presence, they at once left the room of their own accord; and the magistrate then directed the relatives of both young men to go into the next room, to sit down and speak with them, before he again called upon them to declare their wishes.

'Some time was passed in thus conversing with their relatives; and an attempt was made by the friends of Nagabooshanam, the Vellama youth, to

take him away by force, when he rushed into the room where the magistrate was to claim his protection.

'The magistrate then again called upon the young men to state their wishes, when they repeated that they would not return to their relatives; and the earnest entreaties of their relatives, male and female, produced no influence on their determination. Ultimately the magistrate took steps to prevent their molestation on their way back to Mr. Noble's house.'

After other means had been used and petitions presented, and a medical opinion been given as to their being of sound mind and proper age to decide on such an important question, and two or three days had been consumed in vexatious and wearying interviews before the magistrates and judge, and every opportunity thereby allowed the relatives to reason with them, the final decision was given.

'Forty-eight hours having elapsed since they came to Mr. Noble's house, it is quite clear they are not compulsorily detained; and after hearing the entreaties of their relatives, they have twice in their presence expressed a deliberate determination not to return home. The magistrate is fully convinced that, even should their age be only seventeen, they possess an amount of discretion which confers on them the right to judge for themselves where they will live,

and with the exercise of such right the magistrate has no authority to interfere, beyond taking steps to prevent any breach of the peace.

(Signed) 'J. D. LUSHINGTON.'

Considering the tumult which these first conversions produced, possibly some few of our readers will be disposed to think that the enterprise in which Robert Noble was engaged was too hazardous a one to be continued with safety; but he was acting under a high commission, from the injunctions of which he felt he could not shrink; and they will see that, as each subsequent conversion took place, the excitement was not increased but diminished.

Writing six months afterwards to a friend he reports the satisfactory progress of the young men, and gives an interesting account of the manner in which the wife of the Brahmin convert had joined him:—

'*January* 1853.

. . . . . 'The two dear young men have been going on in every way satisfactorily. They are delightful young characters, full of humility, patience, and faith.

'B——'s mother has had several interviews with him secretly: her tears flowed profusely, and she said, "she longed to follow him." He is her only son, a great favourite, and she is in very weak health.

The father has been many times to see him, and his affections appear to have flowed back in full tide on his only child. It has been very trying to hear his bitter cries, "My son, my son, would that thou hadst died! Oh, my son, my son!" However, now he seems reconciled to the change in some measure. One day I left my palky to bring his aged grandfather, who is blind, to visit him; but the sight of my conveyance led his relatives to think there was some disposition on his part to side with his grandson, and even to join him in Christianity. The Brahmin's mother is dead. His father also is at Rajahmundry, and sick.

'All our attempts to recover his wife through the magistrates and the courts failed, and we were at our wits' end, when, happily, God opened a way for her to join him.

'The rains had washed down a part of the back-garden wall of the house where she was kept, in the middle of the town, after the decision of the court. The order to the workmen had actually been given for its repairs, when, according to private intimation her husband received, he learned she was anxious to join him. Last Sunday evening they were to have met near the Sea Custom-office on the swamp. One of the guides lost his way in the dark, and did not arrive till the women had returned, fearing they might be missed. Ratnam then disguised himself,

and, under the conduct of this guide, repaired to the opening in the wall; but the enterprise failed that night. I felt much alarm at his entering into the heart of the town, as he did not return till ten o'clock at night.

'However, the next evening he met, through God's favour, with success. At half-past seven he lifted her over the fallen wall, and they hurried through many people, who suspected from their hasty steps something, but what they could not divine, to the lamp-post in the middle of Robertson's bazaar, where I and Mr. Sharkey had a palky with twelve bearers waiting, ourselves standing at a little distance. We heard with thankfulness the doors close. The bearers behaved admirably. They passed through the midst of the town unchallenged at their swiftest pace. Poor Mr. S. and I were sadly thrown out and puffed by our running nearly 1½ miles, at the utmost speed our legs would carry us. Indeed we have not yet quite recovered. She now appears very happy with her husband, broke caste at once, hears her husband read the word of God, and came out to join in our mission prayer-meeting last evening. A few weeks ago the Brahmin converts, S. and his wife L., at Madras, wrote them two very superior letters, expressive of their joy and sympathy.

'Besides R—— and B—— we had two more Brahmins of great respectability, who came to us for

baptism. Great were the commotions, and they drew back, and have been sent far away to a place on the hills. Our school was reduced from ninety-two to four: but has now twenty-three again.

'P—— and L—— have left the school, and are now volunteers in the Public Office under Government. 'R. N.'

Never was the restoration of a beloved wife to her husband, from whom she had been separated by the cruelty of caste superstition, more heartily joined in, and joyfully accomplished, than in the case above recited. Though, for Christ's sake, Robert Noble had himself sacrificed these social and domestic blessings, he knew their value, and deeply sympathised with those who were deprived of them, and entered into all their trials and sorrows with a brother's heart.

His deep interest in all his pupils, and his especial anxiety for the Christian advancement of this native lady in the truth, and that her prejudices might be removed by a pleasing exhibition of religion, is manifested in the following letter to a lady whom he greatly esteemed:—

'21 *February*, 1853.

. . . . 'It was a great disappointment to me, and many more also, that you could not come this way to Madras.

'Ratnam's wife had just joined us, and I longed that she should form her first impressions of a Christian lady from intercourse with you. She is a very amiable, superior young woman, of pleasing appearance and manners; eager to learn, and apparently quite contented with her lot. While her husband and I are at school she goes down to Mrs. Darling's school, which now numbers thirty girls—chiefly poor toddy-drawers' children. P—— is gone to join the Collector's cutcherry, and L—— has left school. He has just lost his wife, who has lived with him ten years, and he seems much softened. I feel deeply the departure from our school of these young men unconverted; but I feel I deserve no fruit from any of my labours—so defiled are they with sin. Captain B—— had an interview with V. V—— on the 17th, who, when lately before the magistrate, drew back. He seems to have cast off all desire to follow Christ.'

It is deeply gratifying to be able to state that both these young converts, though many years have now since elapsed, have been kept steadfast in the faith; and not only so, but are now both ordained ministers of our Church, preaching to their fellow-countrymen the glorious Gospel of the blessed God: also that the wife of the Brahmin convert became an accomplished native lady, embraced the Christian faith, lived consistently with its precepts, and died after some years, which tested her sincerity, expressing

in the strongest and most emphatic manner her faith and hope in Christ, and her desire that all her countrymen might become true believers in the Lord Jesus.

Robert Noble thus describes her death and character:—

'Narsumma's (Ratnam's wife's) death is a heavy loss to him and the mission. She came to him six years and a half ago, and though at first, for two or three months, she showed some repugnance to the truth, her mind having been poisoned by the misrepresentations of her heathen relatives, she afterwards learned readily, studied her Bible carefully, and became a good English scholar. She drew very nicely, played on the concertina very well, and seemed in every way fitted by her former position to be of much use to the more respectable girls of her own people, had it pleased God to spare her to us.

'She had instructed her maid in the truth, and both her maid and her maid's husband embraced Christianity, and were baptized before her death.

'She thought from the first that she should not recover, while we all did not see any reason to be alarmed.

'Early on the morning that she died she told Mrs. Sharkey she was not afraid to die—that she knew her time was come; and she commended her children to Mrs. Sharkey's care. At 2 P.M. she sent for me, and expressed, in the strongest and most emphatic

manner, her faith and hope in Christ, and she urged on all standing around her to believe only in Him.'

With such an example of the happiness conferred on this Telugu lady by the knowledge of Divine truth, no wonder that Robert Noble should thus express himself to the Committee about this time:—'Oh, how I long to reach the higher orders of native female society! They are all waiting, I am sure, to be taught. Where, oh, where, are our educated, accomplished ladies? May Jesus touch their hearts to offer themselves to this work!'

Had he been permitted to do nothing more than this he had not lived and laboured in vain, and his labours would not have died with him; but God had still purposes of mercy to fulfil by His servant, though some trials were to precede these gracious manifestations of the Divine blessing. Among such trials we may mention the return to England in 1854, on account of ill health, of Mr. Nicholson, one of his fellow-labourers. The climate was evidently not suited to his constitution, and he was often laid aside. Soon afterwards he was called to the missionary's reward. How sad would this bereavement be to his brother missionary! Mr. Nicholson was the first master sent out to Masulipatam by means of 'The Rugby Fox Memorial Fund.'*

* Henry Fox was a Rugbeian, and a friend of Dr. Arnold. To perpetuate his memory, his friends at Rugby

Another trial was the threatened departure to England, through frequent failures of health, of another Christian friend, to whom he thus writes:—

'*Sept.* 1854.

. . . . 'I was much delighted to hear from Mr. E—— that you were so much better. With the returning cold weather strength will, I hope, return, so as to allow of your remaining still one more year with Mr. S——. We can ill spare any from this land, who have been taught the value of the soul and the love of Christ. To me, and to many others, your departure and his will be quite a calamity. Is it not now nearly fourteen years since you quitted the shores of Gospel light to dwell in this land of pri-

determined to establish a connexion between the school and the missionary cause, when Dr. Tait was head-master, who pronounced 'H. Fox to be one of the truest ornaments of the school.' What an important aid this 'Memorial Fund' has proved to the Telugu Mission may be gathered from the fact, that upwards of 3500*l.* have been raised during the last sixteen years, and that three masters have during that period been appointed:—Mr. Nicholson, from the Islington Institution, who laboured from 1850 to 1854; Mr. Jellicoe from Madras, from 1857 to 1859; and the Rev. J. Sharp, a Rugbeian, and subsequently of Queen's College, Oxford, from 1861 to the present time. Mr. Sharp is now conducting this promising school at Masulipatam, aided by Mr. Mason and native assistants, but greatly needs help.

meval darkness? Oh, that the Lord would let His Spirit move on the face of the heathen community, and bring it to order and light! I long to see G—— under Mr. S——'s administration. Public considerations are all on the side of his resuming the management of it. Mrs. Sharkey's girls' school is thoroughly prospering; Mrs. S. devoting herself wholly to her young people.'

Notwithstanding trials, however, the work was progressing; and although it was only in the September of this year, after two whole years had elapsed, that he was able to report that his school had recovered from the shock it had sustained by the conversions of 1852, yet it was now again full, and both Brahmins and Vellamas were returning.

In this year also Messrs. Sharkey, English, and Darling, undertook, in turns, to visit for a month Ellore and Bezwara, the places which he had urged on the Committee to occupy as out-stations.

In 1855 Robert Noble was again cheered by the conversion of two more intelligent young Brahmins, S. Mulaya and G. Kristaya, and of a superior young Mussulman, Jahni Ali, all about seventeen years of age.

One Brahmin had been reading in the school more than five years, the other two years and a half, and the Mahommedan more than two; and had, during this time, been very regular, diligent, and exemplary.

On this occasion we find less general excitement than on the former; but not less grief and sorrowing on the part of the relatives.

He announces the event to the Committee in the following terms:—

'*March* 1855.

. . . . 'I hope it is matter for solid joy that two intelligent young Brahmins, and one a scholar in our school, together with a superior young Mussulman, all seventeen years old, came yesterday morning to break caste and renounce error. They have been very diligent students, and their answers at our morning readings and prayer, when I sometimes catechise the schools, have been often very encouraging and excellent.

'As we were just closing our evening prayer last night, about half-past eight, the bitter wail of the aged mother broke upon our ears. We invited her and her eldest son to come in, and the interview that followed was most heart-rending. Nothing but a deep sense of man's perishing state while alienated from God, of the awful realities of eternity, and the infinitely superior claims to obedience which God has over parents (as He shows by His love on the cross, dying for His enemies), can fortify one to go through such painful scenes.

'When it was over I felt quite ill for several hours.

This morning the aged father, perhaps eighty years of age, came with the mother and brother to see the same dear youth again. Her violence of grief was gone; but her silent sorrow was more affecting. The young man showed great affection towards his parents; embraced them very warmly; but retired, apparently unshaken in his resolution to follow Christ. The other Brahmin is from Ellore; and if his father does not summon us before the magistrates when he comes, I hope we shall not have to appear, as there was no anger in the interview this morning.

'May Jesus guide us, and keep them and us humble; giving Him all the praise!

'I have now with me four Brahmins, the young Vellama, and David. Pray for us, dear friend, for truly I do feel our need of my Saviour's Spirit to be very great. I fear our fine school will be again scattered to the winds. Oh, may God prevent this! It would be a great grief to me if it should be. The young Mussulman and his grandmother live together. I may just add that the three youths were all in the second class, under Mr. Howley, who is much encouraged by this token for good. David goes on very well indeed. 'R. N.'

It is again delightful to record that these young Brahmins also, as well as the Mahommedan, have been

kept steadfast in their profession of Christianity. Mulaya became a distinguished scholar, and assisted Robert Noble in his school. He was, alas! drowned in the cyclone of 1864, nine years afterwards, together with his young wife, also a Christian woman of the Kama caste. He was a devoted Christian, and greatly respected and honoured by many of his countrymen. Kristaya assisted in the Native English School at Ellore, where he is still labouring.

Jahni Ali aided Robert Noble for some time in his school; but subsequently left to teach in another Christian school, though he is still in communion with the Mission Church.

In the case of the first conversions it was nearly two years, as we have seen, before the Brahmins returned to the school; but now, in July of the same year, he could report to the Committee at Madras, 'Our school numbers now seventy-five. Some very respectable Brahmin lads are now returning.' And on August 3rd, still more cheeringly, 'Our school is very full: both Brahmins and Vellamas are returning. We are trustfully hoping you will be able to send us two efficient masters, for we greatly need them; and the lower classes, as well as the higher, are not receiving proper attention. God, as a tender Father in Christ, is looking on, and the Holy Spirit's delight is to remove the darkness of man's mind, and

the unbelief of his heart. Oh, that we had more faith and more prayer!"

We have seen that through ill health Mr. Nicholson had returned to England. How much, therefore, Robert Noble was pressed about this time by the labour required in his schools, and yet how anxiously he was planning for the extension of the mission, will appear from the following extracts of a letter addressed to the Secretary at home:—

'*Masulipatam*, *April* 1855.

'MY DEAR MR. VENN,

'It is indeed, an uncommon thing for me to write to you: nor should I do so, unless the cause were very urgent. Oh, that God may lead you to help us!

'You may have heard from Mr. Nicholson of our attempt to open an Industrial School under his superintendence, which within a few weeks was closed by the return of his excessive debility.

'The school was intended to provide [illegible] useful, Christian education, [illegible] and for the Christian youths [illegible] neighbourhood, of a rank in [illegible] higher education would, in general [illegible] priate, and thrown away.

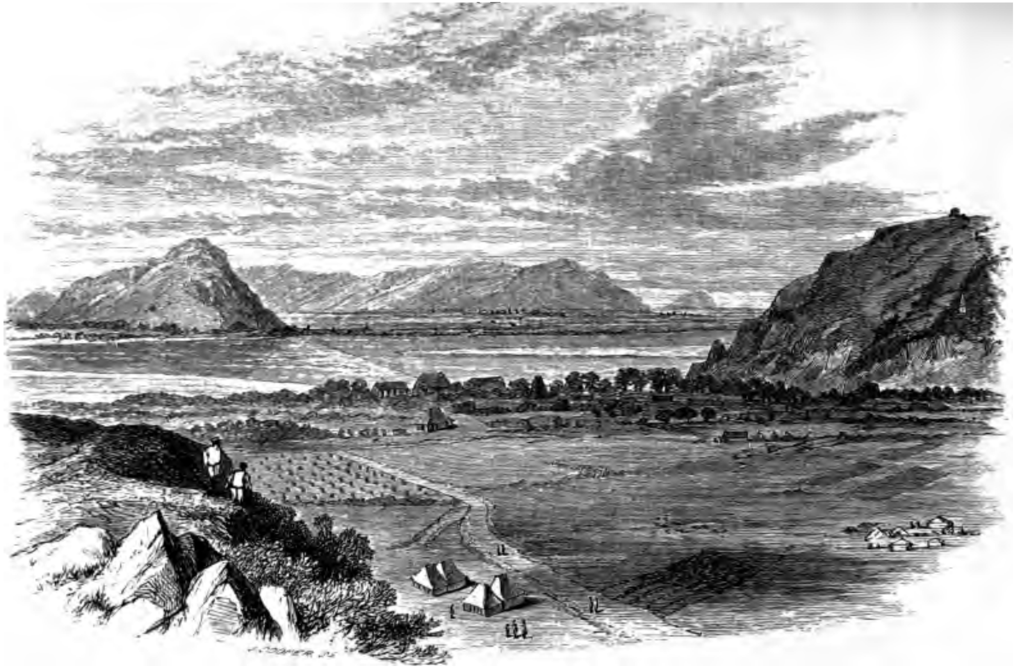
'One main object was to [illegible]

of these young people a respectable and honest means of gaining their own livelihood, supporting their families, contributing to the spread of Divine truth, and so to prevent their becoming a burthen to the Church; which is generally sadly oppressed by having to support able-bodied converts, who have no means of earning their own living except by household service.

'But, alas! our school is closed, our buildings pulled down. And why? *Because we have no one to carry it on*, though the want is most urgent, and the opening most hopeful.

'In our English and Vernacular School I have only three Christian assistants, educated at Madras; and yet this is the only school of a higher kind between Madras and Rajahmundry, a distance of 400 miles. Out of regard to it, the Government have not established any other in this district nearer than Rajahmundry, 100 miles off. It ought to provide a good and superior education on Christian principles, in which the grand science shall be the knowledge of Christ: and yet we can only take, conveniently, eighty youths; and with these, in consequence of the difficulty of classing them, we can scarce proceed.

'Nearly two years ago the design of extending the mission to Bezwara, on the Krishna, where, in consequence of the great Annicut, and the much-frequented



BEZWARA, SHOWING THE KRISHNA ANNICUT IN THE DISTANCE.

From a Sketch by the Rev. W. Knight.

Page 258.

passage of the river by pilgrims, thousands have been drawn together from all the surrounding country, was pressed upon us. A house was purchased; a school-house had been erected by Captain Orr, and offered to us; and all saw how important it was to occupy the place for Christ. As a temporary measure, Messrs. Sharkey, English, and Darling, undertook to pass a fortnight in turn there, and at Ellore (a place containing 15,000 or 20,000 people); but the roads are impassable several months in the year, and the plan, in consequence, was but imperfectly carried out.

'So the house at Bezwara, and the school, seem provided in vain: and why? *Because we have nobody to send.* At Ellore, where dear Mr. English went in November, the desire is very great among the people to have a mission established. He has seventy young people in his school, but he has not one good teacher, nor *one* Christian assistant on whom he can rely.

'Such, my dear Mr. Venn, is our destitution; described feebly, indeed, but truthfully. I left England with Henry Fox in March 1841, and from that time to this the Home Committee has sent me out only Mr. Nicholson and Mr. English, of whom Mr. N. is now laid aside.

What shall I say? Let me plead with the Committee that they would not *forget us.* I know

how few the labourers are, how wide the field, and how sickness has thinned the ranks; but have we had our due proportion of assistants? You will say, "You have let us forget you; you never write; you allow the interest in your mission to die away. How can you expect it to be otherwise than that those who are most constant in correspondence should have their wants attended to? It is natural."

'I will not defend myself. I feel I fail in every duty, in every relation, and undo with my left hand the work of my right. Without Jesus, I, too, am undone! But let me earnestly ask you to send us out a missionary, and master and mistress for Bezwara: the same for Ellore: the same for this mission. I should like to see one gradually rising up to conduct this great work: my time may now be very short. Our Industrial School might also be revived; it is a most important aid to missionary enterprise.

'On March 26th it pleased our Saviour to bring into His fold two more very interesting young Brahmins, and one Mussulman. Our school fell at once from 100 to three or four. Within three weeks, however, the most interesting young heathen Brahmins have returned. Oh! may Jesus grant His Spirit more in power.

'Most affectionately,

'Your unworthiest servant,

'R. N.'

Robert Noble was now, we see, surrounded by his converts, and was living among them as a father in the midst of his children. Writing of them to a Christian friend, then on her way to England, he says:—

'Since you have left we have often thought of you, and tried to remember you in prayer, and I hope you will grant us an interest in your prayers when you are pleading for India. . . . .

'Our dear young converts have been going on extremely well. They are very regular and industrious, and I cannot but think they are renewed in the spirit of their minds, and so are able to take pleasure in the things of God, which none but a renewed man is capable of.

'The young Brahmin who went back to his family in 1852 has, a few days since, written to me a very hopeful letter. I do not yet despair of him. His public testimony was so bold and so repeated before he went home, that I trust the work was of God in his soul, and, though checked, is not destroyed. 'R. N.'

The departure of this lady, and subsequently of her husband, for England, was indeed a great loss to him. For many long years these dear friends had succoured him and the mission with unvarying and increasing sympathy and liberality, and the last day alone will disclose the sentiments of love and grati-

tude which existed in Robert Noble's heart towards them. Some of his last words, in years afterwards, just as he was entering the eternal world, showed how their names were written on his memory.

Great, however, as was the loss sustained by the departure from the country of these dear friends, the bitterness of the trial was in some degree mitigated by the arrival, at the close of the year, of the Rev. Mr. and Mrs. Alexander, and in the course of the following year (1857), of the Rev. Mr. and Mrs. C. Tanner, as additional labourers in the mission field. Both these gentlemen eventually occupied Ellore, and to the present time have been most valuable coadjutors in the work. The missionary force having been thus increased, Mr. Darling was enabled, in the course of another year, to be relieved from other duties, and to be also permanently located at Bezwara. Thus Robert Noble saw the fulfilment of his wishes in the permanent occupation of these places as mission-stations.

We have seen that our missionary had become surrounded by his converts, but as he received them into his own house and maintained them, which he was obliged to do, because, as usual on embracing Christianity, they had been utterly discarded by their relatives and friends, he became involved in expenses, which caused him some pecuniary difficulties; but from these he was kindly extricated by

his eldest brother, as well as other friends, and the Church Missionary Committee. We allude to this, because it seems very desirable that, until converts are able to maintain themselves, suitable provision should be made for them by the Society, rather than that their support should devolve on the missionary, whose limited income renders him little able to bear such a burden. Of course every case must be carefully scrutinised, so that no door be opened to imposition.

In the following letter to the Secretary at home he gratefully acknowledges the assistance which he had received from the Committee; but the more important part of the letter is that in which he makes known the still pressing want of additional teachers for the mission, to supply the place of some who had left, and the length of time necessary for the proper acquisition of the native language by new-comers. We have to notice also the great [illegible] in the number of pupils in the chief school, amounting now to nearly 200:—

'My dear Mr. Venn,

'I do not often occupy your time [illegible] letters of mine, though I often intend [illegible] Dear Mr. Royston, who has been with us [illegible] have written you fuller accounts than I [illegible] Allow me, and I desire to do it with a [illegible]

heart, to thank you and our Home Committee for the aid you have rendered to me in my pecuniary difficulties. My one desire is to preach and teach the Gospel, to exalt my loving Saviour, and to save souls. My desire to do this I carry out most weakly and unworthily; and when I reflect on my vileness and unfaithfulness I feel the more how merciful it is of God, and how good of you all, to render me so much aid in my lame and feeble efforts to advance the kingdom of Christ. . . . .

'Since December four of our teachers have left us, and Ellore School has also been deprived of its amiable Mahommedan teacher; and Mr. Howley is laid aside. I write to you now, to tell you of our destitution and to implore your aid. It is large aid we want. You know, I think, that on an average it takes two years before a new-comer from the West is fitted to work efficiently, either in our schools or among the people. No man is more than half-efficient till he knows the language well, and at least two years are required for this. What we want are two educated men at Bezwara, beside Mr. Darling. Two years (only think, please, of this!) after they arrive must pass before they can be of much use. . . . . Two missionaries also are required here: one to itinerate with Mr. Alexander, and one other to work with Mr. Howley, to raise up, if the Lord have mercy on us, a native agency.

At least four are required at Masulipatam. Our school has now nearly 200 youths, out of whom my humble hope is that the Lord may, by His Spirit, call forth teachers and preachers to extend our work among the people in His own time. Five dear youths comfort my heart, and have set their hearts, not on Government employ, for which they are very competent, but on the grand work of saving souls. Men we want of very decided piety, willing to be nothing, and to have nothing, if only Jesus, through them, may be glorified. Men like Henry Fox, apt to learn, apt to teach, of firm purpose, and single eye to God's glory in Christ.

'Do help us. Remember, two years—two long years—must pass AFTER arrival before full efficiency is gained.

'Your unworthiest watchman on the
'furthest confines of Christ's Church,
'R. NOBLE.'

As the mission had been strengthened by two European missionaries, who by this time had become efficient workmen, notwithstanding that more teachers were still needed, Robert Noble's friends in England were desirous that he should now return home to his native land, from which he had been absent upwards of eighteen years, for a little change. But all such invitations were met by

him with the plea of the pressing want of more labourers and teachers, and with an unbending determination to remain at his post until, as he expresses it, 'he could see the mission and schools well supplied with educated teachers, of humble, earnest piety, and heavenly wisdom; and when this was done, then he would come home, or would die happily — whichever the Lord should please.'

Where could a more devoted spirit be seen, or one more desirous of the welfare of the people among whom he had cast his lot?

CHAPTER XII.

1859–1864.

THE SCHOOL'S REPUTATION.

'The Lord hath been mindful of us : He will bless us.'
Ps. cxv. 12.

THE following extract of a minute of Sir C. Trevelyan, when Governor of Madras, dated October 1859, as an independent testimony will show of what value the native English schools at Masulipatam were now becoming to the Government, as well as to the Telugu people :—

'Wherever I went, I visited and examined into the state of the schools, but the great source of satisfaction to me was the state of the educational institutions at Masulipatam.

'I had not been on shore a day before I became sensible of the great benefits which Mr. Noble, the manager of the Church Mission Schools at Masulipatam, has conferred upon the Northern Circars, by

preparing so many intelligent and well-conducted natives for the public service. When I passed through Masulipatam, early in the morning, I saw numerous groups of well-dressed youths going with their books in their hands to school.

'Mr. Noble, who has devoted for sixteen years moral and intellectual attainments of a high order to the instruction of the rising generation; Mr. and Mrs. Sharkey, and the teachers in these schools, will be known hereafter as those who have planted the germs of an improved learning in this interesting and important part of the Madras Presidency.

'Masulipatam bids fair to become to the Northern Circars more than Oxford and Cambridge have been to the United Kingdom.'

After such success graciously granted to the Masulipatam School, it will perhaps not surprise any intelligent Christian reader to learn that Robert Noble was soon called to pass through severe trials. It is thus that the Lord both confirms and exercises the faith of His children. The trials arose from three separate quarters. The first and most severe, because least expected, arose from an apprehension that the Madras Corresponding Committee had become dissatisfied with his school, as countenancing caste prejudices, and that they wished him to make an alteration in this respect, which would, in his judgment, have been most disastrous to the main

object he had in view. The second quarter from which trouble came was the injurious effect occasioned to his school by the regulations of Government education. The third was through a rival school, which had been set up by native officials. His own letters will best describe the particulars of these trials, and the strength of his Christian principles which they called into exercise.

The following letter to the Parent Committee gives a very full and explicit statement of the principle upon which the Masulipatam School had been originally established, and had been conducted for eighteen years. R. N. writes:—

'*May* 27, 1858.

. . . . 'I will speak now of the subject of caste, as it is in our school. In the year 1840 [previously to Mr. Noble's departure from England], I was speaking with dear Mr. Tucker on the subject of schools, and of the importance of a superior school for the higher orders of society, for rearing up catechists, teachers, and ministers to supply the wants of an increasing work, and, as far as I recollect, he expressed the most thorough concurrence in my views, and said that the Madras Committee felt much the necessity of such schools, and were desirous of establishing several.

'I expressed a willingness on my part to con duct such a school in our new mission, and so from

the first year H. Fox gave himself to the itinerancy, and I to the opening of such a school.

'At the end of 1843 Mr. Sharkey and I commenced a school for the higher orders of society. I had at that time a head domestic, who was a Pariah Christian, and he applied for the admission of his son. I told him the school was intended for the higher classes, and his son, not being admitted, was taught in my compound with several other Pariah and Shoodra boys. When application after this was made to me to admit a Pariah, I always declined, on the ground that it was intended for the children of the upper classes.

'Meanwhile the high school grew, and the Pariah boys were taught in my compound school under Mrs. Darling's inspection.

'The course and range of study in the one was much greater than the other.

'Eventually in the lower school, after Mr. Sharkey had commenced one for the connexions of his girls, a very promising Industrial School was opened under Mr. Nicholson, which took in my head domestic's sons, the Christian children of the mission, and all Mr. Sharkey's boys. The course of study was the same, except the addition of English grammar; carpentry, smithery, and bricklaying, were the handicrafts taught. Through the failure of Mr. Nicholson's health this entirely fell through, and Mr.

Sharkey opened his Vernacular Boys' School, teaching weaving, basket-making, hat and ink-making, umbrella and mat-making.

'Dear H. Fox entirely concurred in the arrangements about the school, and lists of the boys and castes were sent down to our Committee, who either concurred or bore with me; while dear Mr. Ragland for a fortnight, and Mr. Knight for a month, came up, and personally inspected it.

'We admit all castes down to the toddy-drawers, and the washerman as well as the fisherman; but there are four castes we have not admitted—the Mat-maker, the Pariah, the Shoemaker, and the Sweeper.

'In the Baptist Mission, forty miles north of us, Mr. Bowden had directed his efforts very much to the conversion of the Shoemakers; some obeyed the call. They were obliged to separate from their people, and Mr. Bowden, at a loss to support them, took them into his own house as servants; on that, all his Pariah servants left him, resolving not to serve with Shoemakers.

'It ought to be well understood, that if the Brahmin is proud of his caste, so, too, is the Pariah; if the former keeps aloof from the lower orders, so does the Pariah from those below him; and he is as proud and pushing as the Brahmin is anxious to maintain his supremacy.

'Nor is the danger and evil to the Pariah less in

bringing him forward unduly, than it is to the Brahmin in trying to force him to abandon without conviction of its errors what he has fondly cherished as his chief distinction. The Pariah is puffed up, the Brahmin alienated.

'I wish it also to be well borne in mind, that the object of our school arrangements as they now exist is simply one—not to foster or uphold, but to undermine in every way, and utterly overthrow, the system of caste, by the daily exhibition of the truth, frequent exposure of the evils and groundlessness of caste, and by setting an example of brotherly love to all.

'I was much struck, on visiting Madras, to observe the absence of Brahmins—all but very few—in Mr. Anderson's schools. I saw many Shoodras, but scarcely any Brahmins. These had moved off to the Government High School, and I am fully convinced that of all classes of Hindu society they most require a Christian education; and, if they do not receive it, prove a far heavier curse and incubus upon the whole community than they would otherwise be.

'The withdrawal of Brahmins was, I presume, owing to the introduction of Pariahs, and not to the Bible education given.

'Again, I was much struck with a statement of our missionary, Mr. Cruikshanks, in the south, who admits Pariahs into his school. In his printed report two years ago he observes, that "there were two classes

of boys who disappointed him by not making progress, and not stopping long enough to obtain a good education, the Pariahs and the Brahmins." While with us the Brahmins are the best boys, the humblest, the most steady and diligent, the most satisfactory in their progress, and staying the longest in school.

'But again, dear friend, it has always struck me that the humblest and most pious Christian parents in England would not allow their sons, much less their daughters, to be educated with their footmen, with their cooks, and their scullery-maids. Perhaps I was punished oftener by my pious father for stealing away to play with the boys of the village than on any other account; while in the best-ordered Christian family I have ever seen, the children were not allowed to converse with the servants, or to descend the second step of the stairs into the kitchen. My father would not have allowed us to mix with the cook's or stable-boy's children; nor can I see it right to require of Brahmins that, before we will teach them the Gospel, they must sit down on the same form with the Pariah and the Sweeper. The requirement is to me unreasonable and unchristian.

'There is one other most important point. After about seventeen years' experience, the only way I can see to bring the Gospel before the young girls of the higher classes, is for the Christian lady to go to the house of the parent of one family of respectability,

and for that person to invite the families around to send their daughters to learn with his own. Would it be well, would it be wise, would it be Christian, to require that a Pariah girl or girls should be admitted, or else the Christian instruction would not be granted?

'If it would seem uncalled for in the case of the girls, to whom we want to make Jesus known, is it necessary, is it wise, to require it in the case of the boys?

'But it will be said, Pariahs have been admitted, and after a time Brahmins have frequented the school. I am here too isolated to speak decidedly; but I believe it will be found that the body of respectable Brahmins have withdrawn their children, and a few only of the very poorer, or of doubtful standing in society, have sent their sons; and even these withdrawing them as soon as ever they could obtain a livelihood for them.

'If Pariahs and the lower-caste boys are admitted, our school will undergo a total change. It will no longer be, as it has ever hitherto with God's blessing been, a school for the higher classes, Brahmins and Shoodras; it will become a school for the lower Shoodras, and Pariahs, and Sweepers: a most excellent object, no doubt, but not the one designed, and continued until now.

'In England there are schools for the higher, middle, and lower classes. Would it be unwise or un-

christian to adopt here what experience has shown to be required, even in a land of Christian liberty and Christian light?

'Why should there not be two schools, one for the higher, and another for the lower?

'There is here now a girls' school for the lower, but none for the higher; if ever there is, they *must* be distinct. Why should they not be?

'While in all our aim will be to destroy caste.

'Our young Christian Brahmins observe no caste, nor have we any caste among the baptized; but I think the baptized Pariah the most aspiring man, ever seeking to advance himself by his Christianity.

'Permit me to sum up in a few words the chief points I have ventured to dwell on with respect to the question of caste existing in our English schools:—

'1. The school was intended from the very first to bring the Gospel before the young people of the higher classes, and through them before their families.

'2. Caste is not *encouraged*, but tolerated, in order to bring its members under the daily power of the truth, that they may renounce it.

'3. Caste is not *encouraged* in our *Church* members; *our Christian Brahmins have renounced it wholly.*

'4. Great wisdom and grace are required to keep down the pushing propensities of the lower, as well as to *lead the higher to abandon* unchristian distinctions.

'5. The Pariah is just as much a man of caste as the Brahmin, and despises the lower castes as much as the latter those below him.

'6. The course and range of study ought to be much larger for the higher than for the lower classes; and,

'7. Therefore there should be two schools, as has been the case from the first.

'8. That the attempt to teach Pariah and Brahmin boys in the same school, as far as I know, has driven away the latter from Gospel instruction, while, as Mr. Cruikshanks states, the former have not availed themselves of their privilege.

'9. That the most godly parents at home do not educate their sons and daughters with the children of their cooks and horseboys.

'10. That if ever the Gospel is brought before the young females, it must be in a way in which it would be unreasonable to require the admission of a Pariah; and, therefore, that it is an unreasonable thing to require it of the boys, the principle being the same. 'R. N.'

The following is his letter to the Madras Corresponding Committee, after their communication on the subject to Mr. Tanner:—

'*Oct.* 10, 1859.

. . . . 'I do not hold that the native English schools are closed to all but caste boys. From the first, dear Mr. Fox and myself had each native

English schools in subordination to the one opened by myself in 1843, in which the lower classes, as in opposition to the higher, were instructed; and our hope was to advance the best boys of these schools, as it pleased God to direct us, into my own, irrespective of caste, when they appeared worthy, and not likely to be injured by the promotion. Again, a native English school was opened under Mr. Nicholson, in connexion with our own; in which the lower castes were instructed. This was done on my recommendation to the Committee. . . . .

'I observe Mr. R—— uses another expression in the passage: it is, "the more respectable classes." Are these and those equivalents? I might say, *perhaps*, a maty (house-servant) was of the more respectable class of natives; could I say he was of the upper orders, or the higher classes? Yet a question arises about the meaning of these terms among our brethren; it was brought before our last Missionary Conference by Mr. Tanner in the following form: "These English schools at Masulipatam and Ellore are stated by the Society to have been established for the upper classes. I should like to know what, in the opinion of the brethren, defines 'the upper classes?' Is it a certain amount of income, or a position, or caste? If the former, what amount is that below which a man is to be considered without the pale?"

'To me the question was one of deep interest;

and the discussion of it very much so. Three brethren were present beside myself. They were, I think, all of one mind, that the schools ought to be open to the Pariah, the Toty [scavenger], the Chuckler [shoemaker];* in fact, to the very lowest grade, while still occupied in their low and dirty calling. To this I objected that then the expression, "the upper classes," was unmeaning; and our schools must be for all classes, and their design changed.

'It was said that at present, in India, no recognisable distinction of rank among the natives existed. It had to be made. It could not be recognised without the recognition of caste, as at present existing. What, then, I asked, could be the meaning of such men as Messrs. Tucker, Venn, and Straith, in the use of the terms? Nor could I consider it scriptural to ignore distinctions of class and rank; or consider it scriptural to require of a Brahmin, willing to learn the word of God, willing to be well instructed in the Gospel, and to join in Christian prayer and worship, that he should, as a preliminary condition, sit on the same form with a Toty or Chuckler. That, in even Christian communities, schools were opened for the higher, the middle, the lower orders; and that it was not thought unchristian to establish such: the subject of study generally for one class not being

* Workers in leather are regarded as the most unclean of the lower castes.

suitable to, or desired by, the other classes. It was not thought unchristian for Christian gentlemen to object strongly to their sons associating with the sons of the scullery-maid or the groom; and what was to be said of the girls? Were we to require the young lady, ignorant of the truth, but willing to be instructed, to sit down, as a preliminary condition, on the same stool, or stand cheek-by-jowl with one not admitted to be a menial of the house? I added, that if one class, as the Pariah, were admitted, our schools would *still* be exclusive; barring out the Toty and the Chuckler, &c.: as they were exclusive on another side, barring out the East-Indian and the English youth—a sore ground of dissatisfaction in the minds of East-Indians and English parents: that the Pariah was greatly elated by being advanced to be the class-fellow of the Brahmin, unless he had also to be the class-fellow of the Toty, with whom he scorns to eat.

'Mr. Tanner proposes to make a *money test* the test of "the upper classes." In our case that seems no test at all. We charge four annas (sixpence) school fee; and nine pice for a Union Spelling-book. From the payment of these, what test is there? Besides, every lady would pay for her ayah's boy. And are we thus to estimate the distinctions of rank or society?

'Is this the teaching of God's word? I am no friend of caste, God is my witness. Our dear young

converts are the teachers and counsellors of the lowest grades.

'How much more wisely, in my view, would the Government act in following the decisions of Christian experience in establishing schools for different classes, than in often excluding the higher-class youth by a preliminary condition—that he must sit with the Pariah, while yet he has no light to see the evil or the emptiness of caste distinctions. The Government exclude the Bible, and regard all religions with equal favour. Shall we call in their judgments on the settlement of this question of Christian principle? The brethren asked me at the Conference whether I was prepared to take in the children of a Pariah or a Toty under any circumstances? To which I replied, that the Pariah and Toty cannot now be said to be of the upper classes, but that their children might rise into that grade. And I instanced the native missionary and the native surgeon; and expressed my readiness to admit the children of men in such positions.'

It will be seen that, in this letter, the exclusion of children below caste rests mainly, if not altogether, upon their social position and habits. The case was scarcely contemplated of the parents below caste rising to such a respectable position as to entitle their children to admission into the school. Such a case was, perhaps, not likely to arise at Masulipatam

But in other stations of the Society it had arisen, or was likely to arise. Hence the Secretary of the Madras Committee, in writing to the Missionary at the Ellore station, intimated to him that the Ellore school was to be open to all boys of the 'more respectable classes, independently of their caste; which was to be no ground of exclusion or admission therein; but that, out of the Committee's respect for their dear brother Noble, the Masulipatam school was to be regarded as an exceptional case.'

The expressions used in conveying this intimation, coupled with other circumstances, appeared however to Robert Noble to place him in a position he was unworthy to occupy. He apprehended that the views of the Madras Committee had become changed from what he had ever before considered them to have been, from the very first foundation of the Masulipatam school, and that, too, in a point connected with the most essential feature of its organisation. He, therefore, at once wrote to resign his position as a missionary of the Society, and applied for permission to return to England, rather than that the Committee should be prevented by any variance with him from carrying out their own views regarding the school. Both the Madras and Parent Committee, however, earnestly deprecated such a step, and withdrew the expressions of the Secretary's letter, which had so deeply wounded his

converts are the teachers and counsellors of the lowest grades.

'How much more wisely, in my view, would the Government act in following the decisions of Christian experience in establishing schools for different classes, than in often excluding the higher-class youth by a preliminary condition—that he must sit with the Pariah, while yet he has no light to see the evil or the emptiness of caste distinctions. The Government exclude the Bible, and regard all religions with equal favour. Shall we call in their judgments on the settlement of this question of Christian principle? The brethren asked me at the Conference whether I was prepared to take in the children of a Pariah or a Toty under any circumstances? To which I replied, that the Pariah and Toty cannot now be said to be of the upper classes, but that their children might rise into that grade. And I instanced the native missionary and the native surgeon; and expressed my readiness to admit the children of men in such positions.'

It will be seen that, in this letter, the exclusion of children below caste rests mainly, if not altogether upon their social position and habits. The case was scarcely contemplated of the parents below caste rising to such a respectable position as [illegible] their children to admission into the [illegible] case was, perhaps, not likely to a[illegible]

But in other stations of the Society it had arisen, or
was likely to arise. Hence the Secretary of the
Madras Committee, in writing to the Missionary at
he Ellore station, intimated to him that the Ellore
hool was to be open to all boys of the 'more re-
ctable classes, independently of their caste; which
to be no ground of exclusion or admission
ein; but that, out of the Committee's respect for
dear brother Noble, the Masulipatam school
be regarded as an exceptional case.'
e expressions used in conveying this inti-
, coupled with other circumstances, appeared
r to Robert Noble to place him in a position
unworthy to occupy. He apprehended that
rs of the Madras Committee had become
from what he had ever before considered
ive been, from the very first foundation of
ipatam school, and that, too, in a point
vith the most essential feature of its or-
He, therefore, at once wrote to resign
as a missionary of the Society, and
ermission to return to England, rather
Committee should be prevented by
ith him from carrying out their own
the school. Both the Madras and
ever, earnestly deprecated
the expressions of the
wounded his

feelings, notwithstanding that they sacrificed thereby for his sake what they considered a great principle. The Parent Committee also invited him to England, for the refreshment of his own spirit and for the advantages they anticipated from personal conference with him on missionary topics. Regardless, however, as usual, of his own ease or comfort, he preferred to continue at his post rather than entail on the Society the expense of a visit to England. We often pray for our missionaries and committees at home and abroad, that wisdom may be given to them from above—the wisdom that is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits; and a stronger instance to show the necessity of such pleadings can scarcely be given than the one just described. Without that wisdom what a loss would have been sustained, what a scandal would have been occasioned, had Robert Noble retired from his work! How many minds might have been alienated! Praised be the God of all grace, the author of peace and lover of concord, for the grace given to His servants on this occasion.

To a member of the Madras Committee he writes:—

'*3rd April.*

. . . . 'Allow me to thank you very sincerely for your letter of the 3rd of January. I have briefly

acknowledged it, and would have replied more fully if I could have seen my way clearly before me. I have since received letters from Mr. Venn and Mr. Knight.

'I feel much the very great kindness which these letters breathe, and I may say they have been a great solace and relief.

'My second letter, containing a repetition of my request to retire, was returned to me, and I most gladly ask you to cancel it. My prayer and heart-felt desire are that God, the God of all grace, may so strengthen me by His Spirit that I may serve Him more faithfully in love and wisdom, for the enterprise in which He has been pleased to allow me to take part hitherto needs more than human prudence and power.

'It would be a source of most unfeigned satisfaction to be able to work with the Secretary and Committee, as hitherto, in the most unbroken harmony; and I will try.

'After the healing letter I have received, I trust such an expensive step as my returning to England may not be necessary. Oh that, if ever I go back to my native land, it may not be to inspire distrust and to damp missionary ardour in any bosom!

'That which has led to so long a delay is the overwhelming sense of my own unfitness, and the very solemn way in which, as before God, I had come to my conclusion to withdraw. 'R. N.'

During these trials, however, God was mercifully preparing for him, in the conversion to Christ of more of his pupils, a more profitable subject for consideration, and one of absorbing interest and intense comfort, as the following letter to Mr. Knight will show :—

'*Sept.* 5, 1860.

'MY DEAR FRIEND AND BROTHER,

. . . . 'It has pleased God, however, in the midst of trials and difficulties, to bring out two young Brahmins, certainly among the best youths of our school. Their interviews with their friends were very heart-rending, but before the magistrate and the judge they were both very firm; and being above sixteen each of them, they were allowed to choose for themselves; and on Sunday, the 20th August, Mr. Sharkey baptized four young Brahmins of our school, three of whom give us the utmost satisfaction. I send you the threads of two: one of Guntoor, Nurasimahulu, an unmarried youth; the other of Chevendra, Venkatáchalam, a married youth; so that, with dear Nurasama, the Lord has been pleased to call eight Brahmins from our school, beside others. How I rejoice to know that you and the Committee pray for them! What beautiful presents those were you sent! the Bibles, the handbooks, the atlases, the maps, &c. How kind of you to bear us thus in mind! We pray for you. We love you.

'I may mention that our school from 200 youths has gone down to sixty. One of our teachers, a Brahmin, and his family, have been excommunicated.

'I cannot forbear adding a few lines to what I have already written, to ask you to mention to the Committee the very great need we have of *an agency to bring the Gospel before the respectable native girls.* There has been a willingness on the part of many respectable families to have their girls instructed. Dr. Duff, writing to me from Calcutta on the 8th June, says, "The high-caste girls' school, established here about three years ago, has prospered beyond my most sanguine expectations. It has, however, required a great deal of care and attention. The more advanced girls now read and write their own language with uncommon freedom and accuracy. They are well read in geography, arithmetic, and the elements of general knowledge. Portions of the Bible they have read with great care, and much more of it has been explained to them orally. They have learnt the different kinds of sewing. We teach no English, because the time they will be allowed to remain in school is so short that it would be sheer waste."

'How very much I wish the Committee could send us some lady to take this work in hand Hitherto it has not been more than feebly at-

tempted.* We have now seven young Brahmins; if they marry Pariah girls, the offence, in the eyes of their friends, will be great, and, I think, needless. Of course, I should not wish them to marry any but Christian girls. I must confess I should not like my sister or my daughter to marry the son of my cook, or *vice versâ*, however Christian they might be. Will you, dear friend, think over this, and help me if you can? Dear Mr. Fox began such a school; but of course it failed when his health gave way.

'R. N.'

Although, however, the Committee were not yet able to send him any suitable lady-teacher to instruct the girls of higher class, they were able to despatch at this time two additional missionaries, both married men, designated for the Koi Mission; and the arrival of the Rev. Mr. and Mrs. Edmonds and of the Rev. Mr. and Mrs. Ellington was a source of increased comfort and encouragement in his work. The accession of these labourers also allowed, in the following year, of a new mission-station, Dumagoodium, being taken up, to which Mr.

* It is due to Mrs. Orde to state that she commenced a mission to the females in Masulipatam about this time, and received some encouragement; but, not knowing the language, laboured under disadvantages; but, before the cyclone, had about twenty females under her instruction.

and Mrs. Edmonds were sent. This place, however, was not in the Masulipatam district, but situated on the banks of the Upper Godavery river, and bordering on the Nizam of Hyderabad's dominions. Some Engineer officers, eminent for their ability as well as their piety, had been engaged on a survey of this river, with a view to its navigation, which was impeded by rocks and other obstructions, being opened out for the purposes of commerce with the States of Central India, and they came here in contact with a race of the Telugu people called Kois. They were very illiterate, but, from their apparently greater simplicity of character and habits, they seemed to be a class peculiarly marked out for missionary enterprise. A zealous Christian officer greatly interested himself in their behalf, and they were occasionally visited by the missionaries from Masulipatam, specially by Mr. Alexander, in their various itinerating tours, until a missionary was ultimately located amongst them. The spot selected for the mission-station was Dumagoodium, one of their settlements, where a large body of workpeople, principally Hindus, had been drawn together to execute the engineering works necessary for the clearance of the river. Such, briefly, was the origin of the Koi Mission, and it has not been without fruit.

The work was at first, in a great measure, limited to the Hindus, from among whom several converts

have been gathered in; but greater attention has since been paid to the Kois, and schools established for them. A respectable Hindu convert, of the Rāzu caste, has also, since his baptism in 1861, been indefatigable in his endeavours to help on the mission work. He has even resigned his appointment in connexion with the Government (which, for his position, was a lucrative one), and is devoting himself entirely to evangelistic work. This country, however, on account of its dense vegetation, has hitherto been found very feverish, and dangerous to the European constitution. Mr. and Mrs. Edmonds suffered so much from sickness, that they were obliged to return home to recruit their health; and we regret much to add, that Mrs. Edmonds' illness has terminated fatally, whilst her husband's medical advisers have decided that he must not return to the country. The mission has not, however, been abandoned. Mr. C. Tanner, an efficient member of the Masulipatam Mission, is, we believe, now located there; and it is to be hoped, that as the country is cleared of its excessive vegetation its feverishness will diminish.

We had occasion to allude to the unpleasant difference which arose between Robert Noble and the Madras Committee relative to the exclusion of low-caste boys from his schools. When, in connexion with this, information reached England that

he had manifested a disposition to return home, how gladly would he have been welcomed after so long an absence from his native country! How many, indeed, were the kind letters which he received from his family and friends; and, under the circumstances, it must have been a great trial, specially with declining health, to determine to stay at his post of labour, and not again to visit the friends and scenes so dear to him. But thus he decided.

'*Masulipatam*, 21 *June*, 1861.

'MY DEAR FRIEND,

'I was most agreeably surprised by your letter, dated 18th April. Of those happy days of youth when I used to be a privileged guest in your family, always honoured and beloved by me, it most overpoweringly reminded me, and awakened emotions of sorrow and gratitude. How kind your dear father and mother used ever to be! Your dear brothers, how studious to please and help their poor young neighbour! The carriage used to convey T—— and me to Oakham on the cold wintry day, and the same basket that brought fruit for him, sometimes brought for me also!

'How happy were the walks he and I had often at school! His example was always on the side of propriety, and virtue, and diligence; and so was your brother F——'s, and his counsels and reproofs

I do not yet forget. While in your society, and that of your sisters, I felt it a great privilege and honour to be there. You speak of two sisters. I remember them well. How kind of your sister Betsy to send me such liberal assistance! Will you convey to her my most grateful and very affectionate thanks for it? It is most acceptable and useful. My brother John always mentions you all in his letters, and transports me by his accounts to the quiet valley, the verdant fields, the Hall, and its social, happy evenings, its sacred hour of morning family worship. Scenes of my boyhood! how affecting, how entrancing the reminiscences as they pass before the eye of the mind!

'Away from the friends of my early days, and now alone more than twenty years in this land of oppressive heat and hideous idols, I am sometimes so moved by letters which bring them to my mind, that I seem to feel and think more of those days than of the scenes and events, however touching, that occur about me.

'You seem to have heard of the report of my return to England, and such an intention I had formed, and meant to have retired two years ago.

'I feel very unworthy of the high employment in which I have been but a cumberer of the ground I have occupied so long; but our Master did not give me my discharge, and I was persuaded (under, how-

ever, a most distressing sense of my own unfitness in part, and wounded pride, perhaps, in part) still to remain.

'The Home Committee most kindly offered me a holiday and leave to England; but should I come home, the difficulty of providing a superintendent of our large and interesting school would be very great. The management of our converts requires experience and consideration, combined with sympathy, wisdom, and forbearance.'

He then gives a history of his converts and their wives, and says:—

'Their interviews with their parents (when they came forward to embrace Christianity) were most heart-rending and harrowing; but the Lord supported them, as I stood by, lifting up my heart in prayer for them, that He would uphold them by His mighty Spirit.

'I had hoped to have written an account of our later converts, too, and how our mission is expanding in the district around, and how we sigh and pray that the Lord would send us more labourers; but I must now cease. 'R. N.'

The same devotion of spirit to his work and his pupils made him reject offers of hospitality from a friend on the Neilgherry Hills:—

'*June* 11, 1862.

'How delighted should I be, beloved friend, to come to you, and enjoy your society!

'I think I enjoy natural scenery much, and a bracing climate enhances the delight; but a friend's, a Christian friend's, a tried friend's company, oh, how it exceeds all inanimate beauties! . . . .

'I could not, however, with any comfort, leave the six young people in my house. Satan, I am sure, is no unconcerned observer of what is going on here. His wiles, his seductions, who knows but one who has to fight against him? Jesus, my Captain, is my only hope in this warfare, and it is no small comfort to know He is most watchful to aid us.

'"The time is short;" a very few years more, and your trials and mine will close. Oh, that we may finish our course well! May we bring forth fruit in old age to His praise. 'R. N.'

Whilst, however, the mission was, as we have seen above, expanding and extending its sphere of operations even far off into another district, and Robert Noble felt its increasing demands required him to keep unswervingly at his post, an element was beginning to operate which threatened to inju-

riously affect before long the efficiency of the schools as educational institutions, by the withdrawal from them of their best native teachers, under the attraction of higher pay than what they were receiving in the mission. This was the second quarter from which, as has been stated, trials arose. In order to encourage the progress of general education throughout the country, the Government instituted a system of grants in aid; and all schools which submitted themselves to a certain degree of Government inspection, and devoted a certain prescribed portion of their time to the teaching of secular subjects; and all teachers who passed certain examinations which enabled them to obtain certificates, received supplemental grants of money, and salary from Government to assist them in their labours. Robert Noble, however, disapproved of the Government system of education, chiefly on account of its exclusion of the Bible from its schools, and also on account of the large portion of time it required to be given to secular instruction. For this reason he abstained from affiliating the Mission Schools with the Madras University.

The Government offered a grant of 100 rupees a-month to each of the missionaries engaged in scholastic work who had graduated at the English Universities, but accompanied with such stipulations as made the missionaries hesitate to accept it.

It was scarcely, however, to be wondered at that the native teachers, specially if not Christians, were uninfluenced by such scruples, and that, induced by the attraction of greater pay, they would endeavour to obtain it, however secularising might be the course of study necessary to secure it. The subject was brought to the notice of the Committee in the following communication:—

'*April* 3, 1863.

'As to our native teachers, I had not calculated on so many succeeding in the Government examinations so well. All those receiving salaries from 30 rupees (3*l.*) a-month and upwards, are passed candidates, save one heathen, who quitted the head office of his department to join us, and our two valuable Christian teachers, Jahni Ali and Mulaya. They are Surraya's equals, who now receives 100 rupees a-month. They receive only 40 rupees. The reason is this: I sought to bring up the two last as Christians for the mission. I studiously kept them back from the intensely secularising Government course, to study what I am sure is much more useful to them as Christian men and teachers,—I mean, more of the Bible, Greek Testament, Alison's History, Hindustani, Sanscrit. But the consequence is, they have not offered themselves for the Government examinations, and so can receive no grant.

I think it would greatly subserve the cause of the Gospel if our young men who embrace Christianity could receive their increased allowances without submitting to the Government tests. Competition for these so frightfully secularises the mind — so injuriously to their influence on the Christian natives around them, and on the heathen — so thwarts, so opposes itself to the course of study the missionary would mark out for them, with a single eye to their efficiency as Christian agents.

'May I beg the Committee's kind consideration of this point. Jahni Ali is Surraya's superior; Mulaya and Kristaya, his equals. Surraya has taken what the Government consider equal to a Bachelor of Arts degree. He has passed for the third grade of schoolmaster. Ratnam would have exceeded them. Yet these are all receiving only 40 rupees, while Surraya gets 100!

'Will the pious young man at home be content with his curacy-pay while he can, by entering another line, at once, perhaps, obtain four times as much? and will he not say, Cannot I serve Christ and receive the higher pay, too? I desire to advocate no rash outlay, but while the whole native mind, being cultivated far less, in many cases, than our young Christian brethren, is rewarded by greatly increased allowances in every department; in our own we not only do not advance at all, but we go

back from the scale of pay drawn up by our late dear brother Ragland, on 19th Feb. 1847, and which I cannot but regard as characterised by great wisdom and experience, to one greatly reduced, so as to subject with frightful power of temptation really pious minds to secular studies. 'R. N.'

It will be seen from this letter how highly, and how successfully, too, the youths in these schools were being educated; but the subject more prominently brought forward in it is one deserving consideration. The difficulty would be met if the Government would allow a course of *Christian theological* works of equal difficulty being substituted, in the case of mission lads, for the usual Government course of study, so as equally to test and ascertain thereby the intellectual ability of such lads, without interfering with their natural course of studies: thus, for example, allowing mission lads to be examined in Paley instead of Bacon, &c., &c. The Educational Directors in the north-west provinces of India have agreed, it is understood, to the substitution of a scale of equivalents of this nature.

We have seen his appeals for a Zenana teacher for the higher or more respectable classes of Hindu girls; and the following letter shows how the subject was increasing in importance in his views:—

'*Masulipatam, 3rd June,* 1863.

'MY PRECIOUS BROTHER JOHN,

'It is very long, indeed, since I have written to you, though I have had your letters several times in my hand with a desire to do so.'

After speaking of his good health, which he ascribes to his sister's kindness in providing him with means to glaze all his windows and doors against the hot blasts of India, &c., he says, 'Are not all these affectionate attentions and temporal mercies given to us, one and all of them, through Jesus and Him alone? I feel, my dearest brother, I owe all to Him: but for Him, where oh, where, should I be now?

'None needs mercy so much as a missionary. In the front of the battle, on the further verge of the kingdom of God we hold forth the light to them that sit in darkness, that they may see and live. Pray for me, that I steadily and aloft hold the true light undimmed and unobscured, and fight against that spirit of evil who blindfolds the deluded slaves over whom he reigns. . . . .

'Tell me how your work and ministry prosper. Have you good schools for the dear boys and girls? Oh, what would I give for a girls' school for the sisters, and wives, and mothers, and aunts of my many boys, now 250 in number! What should I have been if my mother and sisters, and all the most delightful friends amongst whom I grew up, had been idolatresses!

'Here every female influence is most powerfully, most actively, every hour exerted against Jesus.

'My poor young men, what can I expect of them? Are my persuasions like those of a sister, a mother, and a wife?

'That one soul has been brought to Christ in the midst of such hostile influences is so entirely and marvellously the Holy Spirit's work, that I am sometimes overjoyed to have been in any degree instrumental in effecting the emancipation of one.

'Do you and your Christian friends think ever of the missionary's difficulties in THIS RESPECT? I mean the whole, incalculably powerful opposition of the female minds around us.

'Do, dearest brother, think of this; call the attention of the people to it; press it often upon them. It is not put and kept before them as it should be. Could I otherwise have no girls' school in connexion with that for my boys? Dear Mr. Sharkey has a very good one for the lower classes, in which about sixty are continually under training; but the higher classes will not send their daughters.

'The only way is for a pious lady, after acquiring the language well, to go to the house of a respectable native gentleman, who would call together the girls of other respectable families; and in this way the precious name of Jesus would be brought into the bosom of families, and the girls and the boys would

sympathise and have a fellow-interest in the truth, and be ready to forsake the general idolatry now rampant in every house.

'I want to know how your children are going on. Are they mindful of that great day, that great white throne?

'Oh, what are all the sweets of home, &c., unless they have aided us to prepare better for that hour?

'To "turn many to righteousness" is the great object for which we should toil and pray, and not faint.

'What of Dalby, Six Hills, Hoby, Evington, Oakham, Burslem, Rode, Melton, Grimstone, Frisby, Kirby? *

'Mrs. B. Jackson of Leicester, is she still alive? How great was her kindness to me! I remember it, with great emotion.

'Zachary Warren † is gone to his rest. His friendship I owe to you; and it was very great and valuable to me. His wife was a sister. The Sabbaths at their house were steps into heaven, leading me to Jesus.

'What of Cambridge—have you any sons there?

* These places were the scenes of his early years, and of his ministry in England.

† The Rev. Z. Warren was second master of Oakham in Robert Noble's school-days, and a truly pious and devoted man; and he and his excellent wife led many boys to entertain a higher sense of their obligations to their Redeemer.

I should, however, like to show you *my sons,* and wish I could bring them for your blessing. Two are preparing for ordination next February. Three aid in our schools. Four more are diligent students. You would like to have taken a peep at us on Saturday evening. They, their wives and their children, all take their evening meal with me. One little Brahmin girl is a charming child. Her eyes sparkle with delight at the sound of "There is a happy land." One of our first converts has had lately the happiness of welcoming his widowed mother and his uncle into the fold of my good and great Shepherd.

'You will not wonder to hear that the zealots of idolatry and caste are very active in their opposition. They have bought the house I wanted for the native teacher, and have pulled it down. They are organising an active system of support for the opposition* school, where no Bible is taught. Yet our

* This school was commenced about the year 1854 by a native young man, who had been educated in the mission school, but it was not then an opposition school. This person made it for a time his hobby, and seemed thereby to court popularity with the missionaries and their friends. He often begged the missionaries to help him with books, and to attend and conduct the public examinations. He even taught Watts's Hymns and the Union Spelling-book, which contain a good deal of Scripture. The school subsequently came under the patronage of certain native

school never was in so flourishing a state. We never seemed to have the confidence of the natives as we have now, and yet I think the converts connected with our school cannot now be less than fifteen or twenty. 'R. N.'

The close of this letter alludes to the third trial, to which reference has been made—the rivalry of the opposition school. The mission school might truly at the end of this year (1863) have been said to be in a flourishing condition. It numbered 294 pupils, comprising Christians (converts), 9; Brahmins, 102; Shoodras, 92; Mahommedans, 48; eleven other castes, 43. These were formed into thirteen classes, eight of which contained two divisions. The subjects of study were the Bible (in which instruction was given daily throughout the school), English grammar and composition, English and Indian history, geography, selections in poetry and prose, arithmetic, algebra as far as evolutions, geometry, Potts' Euclid, vernacular languages, Telugu, Hindustani, and Persian, music, singing, and drawing. Many of the scholars have since passed the Government examinations, qualifying them for

officials, and under them it gradually assumed an antagonistic spirit to counteract the effect of the conversions, which they saw produced as the result of the mission schools. It is assisted by a Government grant in aid.

public service; and some have passed the Madras University examinations for matriculation in arts and for B. A. degrees. Let it not, however, be supposed, from the number of subjects taught, that too much time was devoted to secular instruction, consistently with the objects of a missionary school. Such was not the case. In fact, one of the reasons for not affiliating the Masulipatam School to the Madras University was because Robert Noble considered the Government rule required too much time to be given to secular tuition.

Still later the numbers in the school rose to 310, and this in spite, as we learn, of the constant threats of excommunication, and restless intimidation of a native official, and of the committee of the opposition school. The school had indeed increased to such an extent, that the old buildings used for their assembling, and for public worship for the Christian congregation, were found quite inadequate; and it was the anxious desire of the missionaries to erect a suitable building, capable of containing their scholars and their congregation, without injury to their health, and not unbecoming the dignity of Divine worship.*

* The school-house was, from the commencement of the mission, authorized by the Bishop to be considered as the church of the native converts, and was regularly used for public worship.

Towards this desirable object the Home Committee had granted 500*l.*; but it was afterwards found that it would cost at least three times that sum, even to be erected in the simplest manner, and without any ornament.

The following letter to Mr. Venn, the Home Secretary, will explain their position and difficulties with respect to this building and schools:—

'*Masulipatam, Nov.* 6, 1863

'MY DEAR FRIEND,

'First let me thank you and our Committee for the kind and thoughtful increase to the salary of myself and my brethren. Thus assisted, how should we devote ourselves to the work of the Lord and the service of His blood-bought Church, at home and in this wilderness, so dry, so vast, yet so full of promise? May the Holy Spirit quicken us to a life of faith and a labour of love more and more. . . . .

'Let me thank you for your very cheering letter of April 10th; it was as iced water on a sultry summer's day. And now about our new building for the school under my charge, for which the Home Committee has granted 500*l.* Our friend Capt. Haig came, and having made his calculations with the aid of a practical builder, sends in an estimate for—how shall I write?—Rs. 12,000 (*i. e.* 1200*l.*)! This

I sent down to our Madras Committee, and Capt. O'C——, one of their members, has just been up here, carefully inspected the site, and drawn a plan of the whole mission premises, and pronounces it to be very reasonable; but adds, that the walls must be ten feet higher than that fixed by Captain Haig!

'When you and the Committee see all this, will you not say, Then we must give up the idea altogether? Yet may I plead in favour of the project:—

'1. That we have no church, and no sufficient room for the present congregation.

'2. That the school has no room to assemble for Christian addresses, and prayer, and singing, and examinations. We number upwards of 300 boys, and the accommodation is only for 400, sitting in assembly, in the projected building.

'3. That not the smallest ornament whatever is allowed in the estimate, but I would fain hope that a small tower for a bell, and a clock, perhaps the gifts of friends, may be granted.

'4. That I raised among private friends, for the mission buildings at Ellore, occupied by Mr. and Mrs. Alexander, Mr. and Mrs. Goodall, and the school, very nearly Rs. 6000, *i. e.* 600*l.*; two Christian friends alone, Mr. R—— and Mr. E——, giving me, respectively, Rs. 1500, and Rs. 1000, and that in twenty-two years I have never been home once, not to say twice; and therefore hope in this matter

the Committee may help me and the school, and the congregation, though I most heartily hate all brick-and-mortar business, and long only to raise up a spiritual fabric as a monument to the praise of Jehovah Jesus.

'5. I would ask, should the estimate be allowed, that as our building time is from January to May 31, no delay should occur.

'There is only yet one other point in which I implore the help of the Committee—to send me out a pious mathematician, educated at Oxford or Cambridge. Our object is: 1st, to raise up a native ministry; and 2ndly, to afford a good education to the rising generation, based on Bible principles.

'No words of mine can convey my disapprobation of the Government system of education. The wrong, the insult, done to God and His Christ; the loss for time and eternity, the incalculable injury entailed on society, by the exclusion of God's word, are, to me, awfully criminal. We have, therefore, never affiliated our school to the Madras University; but if we had a good Christian mathematician we could confer the substantial good, though not the B. A. degree. A first-rate man is not required, though the abler the better.

'My brother will have communicated perhaps with you on the subject of the Zenana mission. For twenty-two years I have longed in vain to see

one commenced for the sisters and relatives of our boys. Perhaps I am not wrong in saying, that the heart of Satan's influence and power is in the bosom of the Hindu family. On many sides, too, hopeful success in this department of missionary labour seems to invite more attention and more effort. On Wednesday last, S. Namyanaidoo, the oldest and best friend of our mission, died. For twenty-two years he had expressed a strong desire for a Christian lady to teach his girls; but as yet nobody has been raised up to commence this crowning work.

'We have schools for the richer and poorer boys, and for the poorer girls: till this hour, none for the richer. May the Lord make our converts a preparandi class. 'R. N.'

May God put it into the hearts of the Church at home, of those especially to whom He has given wealth and influence, to aid in the erection of this church in the wilderness, and not to allow these sheep, gathered together with so much self-denial, and patience, and labour, to want a suitable place of worship, and a material fold.

There is the more need for this appeal, as we are now about to record one of the most fearful calamities which it is possible to imagine, which fell upon the mission and swept off in an hour nearly 15,000 inhabitants in Masulipatam, destroyed the

great part of the native town, and left the missionaries with their lives indeed, but with the loss of most of their books and furniture, and of the materials they had laid up for the erection of their proposed church.

A short time before this awful calamity, however, Robert Noble was permitted to gather some more fruit from his school, which was so flourishing, and on which he had bestowed so much toil, in the avowal of Christianity by two more Brahmin pupils, as he reports:—

'*Masulipatam, Sept.* 1864.

'It has pleased the Lord whom we serve to enable a fine young Brahmin, Organti Sivarrarakrishtana, of our third class, openly before all the school to avow himself a Christian. After morning prayer he arose and professed his faith in Christ, and then by himself went out to my house. Though he is in his nineteenth year, his relatives are ready to swear that he is under sixteen. He has been one of the most exemplary, earnest, and successful Brahmins in the school . . . . He was summoned before the collector and magistrate, and after openly avowing his purpose there, as he was leaving the office and stepping into my carriage he was seized by his family and friends; but the magistrate, hurrying from

his seat, succeeded most kindly and energetically in extricating him . . . . The following day another young Brahmin, Atsanta Soobarayadu, in his twentieth year, who had long been very favourably disposed, came forward to embrace Christianity. There is much excitement in the town, and many of our dear boys have been withdrawn. Of these, not a few will never come back.'

In a later letter he writes regarding them:—

'Organti Sivarrarakrishtana had only been with us about six months. He is very earnest and clever —an adopted son of one of the chief Subbapathis, as they are called—Brahmins who busy themselves in bringing about exclusion from caste. He has just passed his matriculation examination. The other Brahmin, Atsanta Soobarayadu, used to come to us some three years ago on Sundays, but was taken away from school two years ago. Since his baptism he has been tempted more, I think, than any of those who have become Christians here at any time. His friends would have carried him off by force in any way, but he constantly revealed their intentions, and so enabled us by God's help to thwart them.

'R. N.'

Might it not be added with one of old, 'If this work be of man it will come to nothing, but if it be indeed of God ye cannot stop it?'

CHAPTER XIII.

1864–1865.

THE CYCLONE.

'When thou passest through the waters, I will be with thee.'
—*Isa.* xliii. 2.

'Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.'—J. MONTGOMERY.

THE terrible hurricane at Masulipatam, to which allusion was made towards the close of the last chapter, was one of the most disastrous on record, and attended with far larger destruction of life and property than the one which had visited Calcutta in the preceding month of October.

It spread its ravages over sixty miles of open country, and left nothing but ruin and desolation in hundreds and thousands of houses.

Most of the missionaries experienced a loss of books, clothes, furniture, and other valuables, that it will take years to repair; and all have incurred ex-

penses in rebuilding school-rooms, dwelling-houses, and other property destroyed by the flood, which have proved a heavy drain on their slender resources.

The following account of this calamity is from one of the Christian converts in the English school:—

'Tuesday, Nov. 1, was cloudy in the morning, and a pleasant breeze was blowing, with occasional showers of rain. The rain grew heavier, and the wind stronger, from two in the afternoon: but there was nothing remarkable in this, as it was the north-east monsoon.

'We came home at five in the afternoon, in a pouring rain, and shut up all the doors; fastening the larger ones with teak-bars. The wind had by this time changed from the west to the north-west and north. It was quite dark at half-past five, and the rain was coming down in torrents. The wind soon changed again to the north-east. The cowsheds were now coming down, and the tiles flying away as paper. At eight we had our supper, and we were then called to help Mr. Noble in removing books and other things from place to place. The rain was pouring down through the roof in torrents. The bolts had to be constantly watched, or they would have given way. We kept walking about from door to door inside, with our heads wrapped round with towels.

'By ten o'clock the wind had again changed to the east; and it was not long after this when all the out-

houses fell down, and the butler and his family came inside for refuge.

'About eleven o'clock it was evident that the sea-water was rushing in through the bath-room drainage; and books, and stools, and many things, began to float: and we all retired to a little room in the south, the least exposed of all.

'The waters rose rapidly; but, as yet, no door was forced open. Mr. Noble offered a short prayer; and we shook hands with each other, not expecting to survive till the morning. We remained all in one room, on tables and beds, till about half-past twelve, when the sea began to subside.

'When we could see in the morning, we found all the rooms filled with sedge and mud; the furniture broken, or otherwise damaged, and heaped up together; the doors all torn to pieces, and the floors undermined by the sea.

'The loss of life has been very great.

'The misery and distress are indescribable.'

The same scene is described by the Rev. J. Sharp from another point of view; showing the narrow escape of Mrs. Sharp and himself from drowning:—

'*Nov.* 7, 1864.

'The whole day, Nov. 1, was more or less windy. Before five it was too dark to continue the lessons,

and we prepared ourselves to get to our homes as best we could, amidst pouring rain, flooded streets, and violent gusts.

'The last person to whom I bade farewell in the little bungalow was Mulaya; alas! to see him no more on earth!

'The wind gradually changed from south-west to north-east; but gusts came from all directions at once.

'Meantime the doors broke from fastenings and hinges; the noise was so deafening, that we had to shout at the top of our voices when close to each other.

'The skylights fell in fragments, and we began to fear for the roof. About eleven we found the water rising most rapidly. We went and looked out, and all was black water around us—rising and surging: and then we found it was the salt sea. The water rose two or three feet inside the house; though the floor of the house is raised a yard higher than the compound. We tried to go outside and climb the staircase, which goes from the verandah to the house-top. The rain and spray pelted us like hailstones; and the water was above our knees, with a powerful current.

'Three times we tried to pass to the outside steps, but were twice driven back. We crept up on hands and knees; but Mrs. Sharp was all but blown over

the side. We crept along the terrace, holding on as well as we could. We got inside a little doorway among the rafters; but durst not go far in, for fear the large beams should fall upon us. A light we left in the room below shone through a chink, and cheered us much, as it showed that the water had not risen high enough to extinguish it. Our thin garments were no defence against the rain. We were benumbed and sleepy from cold and fatigue.

'Many times we thought of our friends in Masulipatam, and committed them and ourselves to the keeping of the Lord Jesus. As soon as we durst, we crept out. The scene was indescribable. Except a spot here and there, all the country was under water—hedges washed away; trees uprooted; our furniture carried away for hundreds of yards; many corpses exposed to view; many houses in ruins.'

The distressing spectacle presented next morning is more fully described by Robert Noble:—

.... 'About one o'clock we dropped asleep' [exhausted by their vain efforts for several hours in protecting the doors, and rescuing the books of their valuable library], 'sitting on the cots and drawers. With the first streak of daylight there was a cry of distress; and soon the horseboy appeared, wading through the deep water. He had escaped by climbing a tree.

'By-and-by, "More are coming!" was the cry; and Ratnam and his wife and two children, and Bushanam, wailing for the loss of his wife and child, crowded in. Then came in the tales of woe.

'Thirty-six of Mrs. Sharkey's girls not to be found!

'Mulaya's wife's body found on the hedge of the compound, *his* at the jail. Mrs. Jameson and children gone. Our school-house a wreck!

'The servants were totally paralysed with cold and sorrow. No pen can describe the heart-rending accounts constantly coming in, and the marvellous escapes. One weeping for two or three children, hears of another family of nine, or eleven, or thirty, or thirty-six swept off! . . . Dear Lakshmi's body (she was, we hope, a believer in Jesus, and was about to be married to our excellent G. Kristaya) was found at Mr. Sharp's. Her mother's at the Roman Catholic chapel. Mulaya, too, was a true Christian, and a valuable teacher, and had only been married about four months. *Bushanam is in deep sorrow. He has lost his wife and child.* His and Ratnam's books are all gone—their prizes—their Scott's *Commentaries*, given by Bishop Dealtry. They are both destitute, and living with me. 'R. N.'

The following letter from the Rev. A. Bushanam, whose losses are described above, will be read with much interest:—

. . . . 'My hand trembles, and my heart faints to think of the sudden loss of my dear wife and child; but yet they are not lost, but gone before . . . We know that "all things work together for good to them that love God." When I came out from heathenism, I never, humanly speaking, expected that my dear partner would have been restored to me. The Lord gave her back to me, and now He has taken her away: "blessed be the name of the Lord!"

'My afflictions, however great they may be, cannot be greater than those of the patient Job; and One who is greater than Job, who patiently endured the cross, has taught us how to suffer.

'My dear wife has not left me without leaving behind a cheering hope. She is gone to a happy home, where no sorrow, no trouble, no anxieties, can molest her rest and happiness.

'If I call to remembrance the sweet, consistent character of her Christian life, the love with which she loved her Saviour, and the sweet and touching prayers she offered when we both knelt down before our common Lord, I have every reason to believe that my dear departed ones are now perfectly happy with our dear Redeemer. Truly I cannot wish them to be in a better place, or in better hands.

'Blessed be God for all the consolation He grants us, even in the midst of our fiery trials.'

From what source would this our Christian bro-

ther have derived such consolation as supported him, had such deep affliction overtaken him when sunk in heathenism?

The following touching account from one of the remaining twenty-five out of fifty-eight girls of Mrs. Sharkey's school, many of them once in heathenism, must not be omitted:—

'After we had said our prayers we each went to our room. It was dark, and the storm was conti nuing. The rain came through the roof, and our lamps went out. As we could not remain in that room we went into the next, and knelt down in prayer to God; but the tiles had been blown off that also, and we sat, wet and shivering, with the cold wind blowing around us.

'Suddenly the sea came raging in, in large waves, upon us. Every door and window burst open, and was swept away. *Thirty-three* of our dear companions we could hear in prayer as they were carried away—were soon swept out of sight! We were all much alarmed, and called upon God our Saviour to save us.

'When the morning came we looked out, and found our school-room down, our kitchen and the bed-room also; and the dead bodies of our school-fellows all around us.'

In the midst of such heavy losses—such ex-

tremely trying circumstances—it was not surprising that the missionaries had not time to write any detailed account: all their care and energies were required to repair the damaged buildings and comfort the hearts of the sufferers; and it was not till six weeks afterwards that the school could be reopened: but the Head of it, shattered by ill health, could not attend, as he wrote to his former colleague, Mr. English:—

'13*th Dec.* 1864.

'We re-open, please God, our school tomorrow. I am not strong enough to be there. Jesus will. I have greatly enjoyed being laid aside a few days. How good it is to be laid aside! How good it is to be separated from our ordinary work and duty! How sweet God's word! How refreshing to reflect on a Saviour's amazing love and faithfulness—to hold communion, feeble and distracted though it be, with Him who is our life and our all!'

And that he was almost anticipating and preparing for his departure appears from a letter of Mr. Sharp to the same:—

'*Jan.* 9, 1865.

'Mr. Noble is intending, I believe, to ask for a holiday from the Committee; but not to leave the place, only to review and assort his papers, which have accumulated for years. I have to look after the

school. In fact, he has been absent several times lately. We have only about 120 boys out of 250. Mr. Sharkey got only 30 or 40 out of his 140 in the Vernacular School.'

The place had by this time become so unhealthy, owing to the general prevalence of diarrhœa and dysentery, that every one, who could, forsook it; but the missionary band determined to abide at their posts.

One of the pupils in the school writes:—

'No spot in the town is free from infected air. Scarcely any house free from sickness. Diarrhœa is the chief complaint. Dear Mr. Noble was laid up for several weeks. His health, I am afraid, is very much shattered; but the *good old father* of the mission still never thinks of going away for a change.'

Friends tried in vain to get him away for a while. His reasons for remaining under these dangerous attacks are found in a letter to one who had kindly invited him to the delightful Neilgherry Hills, with their salubrious air and bracing climate:—

'27 *Feb.* 1865.

'MY VERY DEAR FRIEND,

'How kind of you to ask me to be your guest! How gladly I would come if I could! I think I love beautiful scenery, and, much more, brotherly

intercourse. But there is a good deal of alarm among our own people, and very nearly all who can have gone, or sent away their wives and children. The natives, too, are very full of fears. A good deal of sickness has prevailed in the town for a month past; and as my dear young native converts, forsaking home and friends, have come to me, as a father, I feel I cannot desert them in this time of fear, and danger, and perplexity. In December I had a sharp attack of dysentery, but through mercy I was brought through, though I had two or three relapses. Bushanam, who lost his wife and child and much of his little property, and who was very poorly for seven weeks after the flood, and could not sleep, is much better.

'Ratnam and his wife and little girl, sweet little Hannah, are well. Through your great liberality, and that of others, our poor Christians have been much assisted.

'I think I have lost nearly 2000 rupees' (200*l.*) worth of books. Mr. Sharkey and Mr. Sharp not much less.

'The Society's loss in buildings, libraries, in school furniture and apparatus, and in the death of dear Mulaya, has been very great, indeed.

'I know you will remember us in your prayers. Ask that we may glorify the Lord Jesus; and that, now that His judgments are abroad in the land, the

people may learn righteousness and turn from lying vanities. 'ROBT. NOBLE.'

Thus he abode steadfast at his post, even unto death.

In a letter to his brother, written four months after the cyclone, he gives an account of the extent of its ravages, and of the state of the town and country around; but the briefest allusion to these will suffice:—

'*March* 7, 1865.

.... 'Since any letter passed between us, it has pleased the righteous Judge of men to bring over us the most fearful visitation—something like that of Sodom and Gomorrah—a sudden overwhelming destruction.

'The sea rose at midnight on the 1st Nov., and swept more than twelve feet deep over the highest spring-tide. Perhaps 40,000, certainly 35,000, perished in an hour, and cattle and other living creatures innumerable. In the town itself not less, I think, than 15,000 people died, and four-fifths of the houses were thrown down. Many in the dark ran out of safety into death. Many old and blind escaped, while the strong and young were swept away! and, incredible as it may seem, some who were suffering from asthma and rheumatism suddenly got well!

'Noble efforts have been made by the Govern-

ment to aid the people, and individuals* have put forth most liberal exertions on behalf of the sufferers.

'The Church Missionary Society's Committee was very prompt in ministering to our necessities, and Christian friends vied with each other in sending us pecuniary aid. Several of us have been ill. I have had the worst sickness, and the sharpest of any since I came to India. Dysentery for some days brought me very low. . . . . How deeply I sympathise in your domestic afflictions! How I wish H—— and his wife would come to us! I was thirty-one before I reached India—Mr. Tucker was forty; yet his labours were singularly blessed. 'R. N.'

One more letter, perhaps the last written by Robert Noble, was received by his family; it was respecting the Zenana mission, which, as ever, was the subject of his solicitude, and which Mr. Maddock had given him hopes might be commenced this year, by sending out two ladies from the Indian Female Normal School and Instruction Society. It is addressed to his brother, and immediately preceded his decease:—

MY BELOVED BROTHER,

'You will, I am sure, be anxious to learn

* A native gentleman, formerly his pupil, but not a convert, though a great sufferer by the cyclone, was the first to send him food and money.

what has been done respecting the ladies you were interesting yourself to send to us, in order to bring the Hindu females of respectability under Christian instruction. The Secretary, Mr. Maddock, wrote me a letter that greatly rejoiced my heart, and made it bound with delight at the thought of soon seeing what I had so long hoped and prayed for; but the Lord has not been pleased to grant me my desire yet.' Then, giving an account of the failure of the proposed and promised help, he says: 'Now nearly twenty-five years have passed without anything being done in this department; yet, dearest brother, I hope you will use your utmost exertions to have other agents sent.'

Though he was thus disappointed, we rejoice that we are able to say, in reference to this matter, that a pious and accomplished young lady, the daughter of a clergyman in Leicestershire, has, in a most beautiful spirit of self-denial, lately gone out to Masulipatam for the very purpose required, and is, doubtless, now at Madras. May her example be imitated by others!

Continuing his letter, he says: 'It has pleased Him who does all things well, though we cannot see it at the time, sorely to try you in the health of your family. Give my most heartfelt love to Betsy, and all who remain. Can you send me any news of the Frewen-Turners? of dear Mr. Sawyer? My best love

to old Mr. Wilson. Remember me, with grateful Christian affection, to the Burnabys. What large collections you report at Evington and Six Hills for the Church Missionary Society!

'Ever your devotedly attached brother,

'R. N.'

This was his last letter home; and, feeling that he was standing on the borders of the eternal world, he naturally reverts to the early scenes of his youth, and his dear friends, and his early ministry in England; and it shows that his only desire was to leave the mission in a prosperous condition, and to bring the people whom he loved—male and female—into the glorious liberty of the children of God. That he was thus expecting, and even longing to depart, and be with Him whom his soul loved, is evident from a passage in a letter addressed to Mr. Sharp, who had informed him of the illness of an old and dear friend in England. His reply was, 'Mr. S—— is an excellent man; and no doubt, by this time, very near that world for which I so intensely long.'

The longing desire to depart and be with Jesus, thus felt, was soon mercifully granted; and a short telegram from India, stating

'NOBLE IS DEAD,'

apprised his friends and the Church Missionary Society of the loss they had sustained.

The particulars of his death, and of his last few hours on earth, are thus communicated by his colleague and friend, Mr. Sharkey:—

TO THE REV. W. GRAY, M.A., SECRETARY, CHURCH MISSIONARY SOCIETY, MADRAS.

'*Masulipatam, Oct.* 18, 1865.

'MY DEAR FRIEND,

'Our long-tried friend and much-loved brother, Mr. Noble, is no more! He died soon after three o'clock, P.M., yesterday; and his remains will be interred this evening. He has been ailing for more than a fortnight: indeed, ever since the cyclone his health has not been what it used to be. He had more than one attack of fever and diarrhœa: and now a similar, but more obstinate attack of the latter, completely prostrated him, and eventually ended in dysentery and death.

'During his illness, not a doubt of the safety of his soul ever crossed his mind. His emaciated countenance was all peace and joy. He repeatedly declared his conviction that he should not recover. He said he longed "to go home" (heaven), and that his work was over. Still he was able to say, "Thy will be done!" Two or three days before his death his mind wandered considerably: so much so, that it was no small source of grief to all of us. He might other-

wise have been able to tell us much more of himself, to our great comfort and edification. On the last day of his stay with us, however, he was able to leave a word of counsel to several around him, and many absent from him. He then, apparently after much bodily suffering, gently breathed his last. I cannot add much more: the blow is a hard one; but it is ordered in love. Our medium of union is gone; but the Spirit can keep us together in love and concord. The mission has lost, as it were, its crown—its man of prayer, of faith, and patience. He was, indeed, a bulwark, and even the enemy respected him. We do not praise our brother; but we praise and magnify that grace which raised up such a man for us, and spared him to us for more than twenty-four years. He has seen the fruit of his self-denying labours, from which he now rests; and his works do follow him.

'Believe me to be, in deep distress,

'Yours affectionately,

'J. E. SHARKEY.'

'P. S.—He told me on Sunday, "If it please God to take me, dear friend, may He be with you." On another day he remarked: "What distresses me most is *sin*." When I reminded him of the ground of acceptance with God, the righteousness of Christ, he assented. He said, "I have lived long enough; it is time to depart." When I called to his remembrance

St. Paul's desire "to be with Christ, which is far better;" nevertheless, his willingness to abide in the flesh, on account of his converts, he said "*Yes.*" Another time he asked me to read to him. I chose the 25th chapter of Isaiah. He listened with the utmost attention; and before I had concluded he said, "*Very appropriate.*" I prayed and left him. My dear wife called to see him. He said to her, taking her by the hand, "We have laboured together, side by side, for twenty-three years" (he meant, nineteen years). "'Tis a short separation; we shall soon meet again. All our mistakes are in God's hands. He will order all things well." He frequently complained of pain. The last night of his stay with us I was with him from ten to twelve o'clock. He was very uneasy, and found rest in no one posture. We had to lift him up on his bed frequently. I repeated several texts to him. When I kept silence he said, "Tell me something more." I said, "Do you remember Calvary?" "Yes," he replied. "He gave His back to the smiters, and His cheeks to them that plucked off the hair." He asked me to pray, leaning his head on me. Between three and four o'clock that morning I was by his side again. Mr. Sharp asked me to say something to him. I repeated some texts, and used various portions of the Bible. His mind wandered so much, that it was needful to bring it back to something more profitable: and the only way to do it was, we

found, by telling him something of Jesus. He is now safe on the other side of the river, arrayed in fine linen, clean and white, saying, "Alleluia! Salvation, and glory, and honour, and power unto the Lord our God." We desire to glorify God in him.

'He arrived in the country in 1841. In October, 1843, I accompanied him from Madras; and have ever since had the privilege of co-operating with him. Our brother Fox died, I think, in October, seventeen years ago. The fathers of the mission have gone. We feel, we trust, our weakness. Our constant cry is for mercy. The Lord help us with grace in this our time of need. Excuse these hasty lines. Nothing hurried can convey anything like an adequate description of the character of our dear departed brother. His strength and accuracy of mind, his remarkable thoughtfulness, his self-denial, prayerfulness, and patience, his inflexible firmness, his deep charity, his preaching powers, his winning manners, and much more, must be described, before anything like justice can be done to his memory.'

His funeral was attended by all the European residents of the station, and by thousands of natives. The following extract of a letter written to his former commanding officer, Captain Hope, in England, by a Sergeant of the 1st Regt. of Foot, who, on getting his discharge, became a Scripture-reader under Robert Noble, will be read with deep interest:—

. . . . ‘Oh! pray for me, dear sir, that I may follow the example of whole-hearted devotedness to Christ which He permitted me to see in His dear departed servant, the Rev. R. Noble, who “went home,” as he expressed it, on the 17th October, after a painful, but happy, sick-bed of a fortnight's duration.

‘At the very outset, when he first called in the Doctor, he said, “My work is done; I am going home.” Very humbly, patiently, cheerfully, he bore his sufferings, which only became known from the answers he gave to the Doctor's professional inquiries.

‘He bore a sweet and decided witness to the sufficiency of Jesus, and the utter worthlessness of every other refuge . . . . I had the happiness to sit by his side immediately previous to his flight homeward, and almost his last conscious act was to call for the Bible, and, turning to Matt. xxii. 37–40,* pointed it out to me. I cannot but consider it as his dying counsel. This was very characteristic of himself, of whom the very natives (some of whom hated him as the perverter of their children, while at the same time they highly esteemed and reverenced his beautiful and truly noble character) say that “he lived not for himself, but for God and his fellow-men.”

* The first and great commandment is—‘*Thou shalt love the Lord thy God with all thy heart*, and mind, and soul, and strength,’ and the second, ‘*Thou shalt love thy neighbour as thyself.*’

'Oh, may I have grace to follow him as he followed Christ! We who remain behind, even in the lowest offices, greatly need the prayers of God's people and the help of His Spirit, that we may so walk as not to give occasion to the native population to deny *the work and power of Divine grace* in him, and to ascribe his excellence to the power of his own natural disposition. Truly, that was noble, most noble; but his dying words give us the strongest assurance that his own heart's language was, "Not unto me, not unto me, but to Thy Name give the praise." Oh, may we all have grace so to walk to the praise of that only worthy Name!

'It is a remarkable fact, though altogether undesigned, that those who were chosen with regard to correspondence in stature to bear him to his grave, were Christians of as many former castes and creeds.

'At the left foot was an Englishman,—at the right, a Mussulman; the centre was upborne on the right by a Pariah,—on the left by a Shoodra; while a Brahmin bore the right shoulder, and a Vellama the left. The service was read by a Shoodra and a Brahmin (Deacons, the first-fruits of Mr. Noble's ministry), and by an Eurasian and an Englishman.

'Even so, O Lord, speedily may all the various and discordant castes, and creeds, and tribes of this benighted land, be found united in giving honour and service to Him whose servant was thus borne to

rest from his labours by representatives from all their varied sects, to whom Thou madest him a blessing and a witness; yea, let the day speedily come when all people shall obey Him. "Hasten it, O Lord, in Thy time." 'G. MASON.'

To these testimonies from the oldest of his brother-missionaries, and from his Scripture-reader, we add one from his former colleague, Mr. English, who, writing from Secunderabad, under date April 9, 1866, says:—

'His self-denial, faithfulness, and indefatigable perseverance, without change or rest, are too well known to need any comment; but I think that few knew the extent of his large-hearted benevolence. More than once I have been called upon to correct the mis-statement that he possessed independent property. I know no language so suitable to describe this faithful minister of Christ as the words of inspiration, 2 Corinthians, vi. 4–10.'

What was the estimate entertained of Robert Noble's character and work by others of his countrymen in India, and by the natives amongst whom he had laboured, and how great was the loss sustained in the Madras Presidency by his removal from his work as a Christian Educationist, will be gathered from the following extracts from the Public Journals

of the day, and from an Address of the Native community of Masulipatam. The manner, also, in which it is proposed to perpetuate his work and memory will be seen from an Appeal which has been issued by the Church Missionary Society.

From the *Madras Observer*, Nov. 16, 1865:

'On the 5th July, 1841, there landed at Madras two recruits for the missionary army of this diocese, who were soon seen to be men of no ordinary courage and ability for the work to which they had given themselves. These two were Henry Fox and Robert Noble: appointed to labour in the Telugu country, they applied themselves to the enterprise before them with all the ardour and spirit of Christian heroes, and yet with perfect simplicity and sobriety.

'Looking the evil full in the face with which they had to grapple, they were neither daunted by its gigantic and appalling character, nor did they indulge in any romantic ideas of speedy success.

'Strong in the Lord and in the power of His might they were valiant for the truth, and did quit themselves like men; but at the same time it was all quietness, and without exaggeration in thought or word.

'They were never heard to dilate upon the magnitude of the task, or to talk of the trials and privations of a missionary's life. On the contrary, they were free to confess that, if missionary work has some trials peculiar to itself, it has also joys of its own; and perhaps in nothing did they more commend themselves and their work to the approbation and sympathy of others, than by the unaf-

fected simplicity and cheerfulness with which they went about it.

'It pleased the great Head of the Church, at an early period, to remove one of these labourers from the mission field. Obliged to return home by sickness, Henry Fox was called to his rest in October, 1848. Fragrant is his memory, both for the sweetness of his character and the influence of his example; and on how many did the mantle of this young prophet fall when he was taken! how many, who have since entered on missionary enterprise, caught the spirit either from Henry Fox when living, or from his Memoir after he was dead! Of him it may be truly said, "The memory of the just is blessed."

'Seventeen years after the decease of his brother and fellow-worker in the Lord, on October 17, 1865, Robert Noble was called from his labours to his rest. Since that terrible inundation at Masulipatam last year he had never been thoroughly well, his constitution having then imbibed the seeds of the disorder to which he at last succumbed.

'The removal of such a man at the present time brings the cry of the Psalmist with urgency to one's lips,—"Help, Lord, for the godly man ceaseth; the faithful fail from among the children of men." His death creates a gap that will not be easily filled. We bow with submission to the Divine Sovereignty in this matter; but we may, nevertheless, without inconsistency, mourn that one, who was truly a hope in Israel, should be taken from us.

'At the very outset of his career Robert Noble determined to devote himself to educational work. At an early period, therefore, after his arrival at Masulipatam he commenced a school, to which he devoted, until his death, all the

energy and strong will of his character. It was a school of a high order, as the writer of this notice can testify; having had the opportunity, in 1861, of examining it, he has no hesitation in saying it was one of the most thorough and well-conducted schools which he has ever visited.

'One of his pupils, in 1863, in the Government Matriculation Examinations, stood at the very top of the list.

'The influence which, through the medium of this school and by the force of his character, Robert Noble wielded, not only in Masulipatam, but in the region for many miles round, was something extraordinary. Far away to the west, as we can testify, his name was known, and had in honour. The heathen looked on him as a man of great power and great sanctity.

'He had an inflexible will, and this, conjoined with a holy, devoted, and self-denying life, commanded their reverence.

'He had a most loving, tender heart towards his pupils and towards the heathen, and this won their affections.

* * * *

'No one more than Robert Noble ever acted from deliberate principle; in none more than in him was exhibited high resolve, steadfast purpose, and unswerving consistency of conduct.

'It was impossible not to admire him, even when in acting out a particular view you differed from him; so evident was the integrity of his motive, and the vigour and earnestness of his doings.

'With that great Society to which he belonged, and which by his death has sustained so heavy a bereavement, we deeply sympathise.

'We can scarcely venture to hope that his place will

be supplied; but we do hope and believe that the *grand work* which he was permitted to commence, and carry forward to such completeness, will be taken up by other men full of the Holy Ghost and faith, to whom it shall be given to reap in abundance what he sowed so richly.

'To all missionaries who have survived these good and faithful men in India, may grace be given to be followers of them as they were of Christ.'

A month after his death the Native gentlemen of Masulipatam held a meeting to raise a memorial to their departed friend, the report of which is too important to be curtailed. The word 'Garu' is equivalent to our 'Esquire.'

'NOTICE.

'On the morning of the 18th November, 1865, the Committee for the "Noble Memorial Fund" convened in Buttayyah Petta, C. M. Hall a meeting of the principal members of the native community in this town, among whom were D. Purushottamaya Garu, Gudur Krishnarow Pantulu Garu, C. Venkotarow Garu, T. Narasingam Garu, V. Damodaraya Garu, T. Pattabhiramaya Garu, Jahni Ali Sahib, P. Suraya Garu, V. Venkatachalam Garu, V. Subrahmanyam Garu, Makarla Ramaya Nayudu Garu, Veda Krishnaswami Garu, Vetsa Bhamaya Garu, Vetsa Bhashyakarlu Garu, Jiddu Ramanna Garu, &c. &c., and Rev. M. Ratnam (the Secretary), and Rev. Ai. Bushanam (the Treasurer).

'Gudur Krishnaraw Pantulu Garu having kindly accepted the chair, the Secretary, Rev. M. Ratnam, opened

the meeting by requesting Jahni Ali Sahib (one of the best pupils of Rev. R. Noble) to read the following English Address, prepared for the occasion, which he did in a clear tone and in an extremely impressive manner. The close of this excellent performance was followed by a very loud and hearty clapping of hands. This done, the purport of the discourse was most idiomatically delivered by P. Suraya Garu, in the form of a Telugu address, on account of those not familiar with English.

'The Chairman then rose, and urged upon the assembly the expediency and necessity of the measure so strongly advocated in the addresses; V. Damodaraya Garu seconding him. Subscription papers were then sent round; and the value of donations put down amounted to rupees 1290.

'ADDRESS.

'Every country has had its heroes, patriots, philanthropists, &c., whose memory has ever been held sacred, whose names idolized, and whose deeds immortalized, by the nation in their ballads, recorded in their archives, and extolled in history. Farther, they have been revered by their countrymen, and esteemed by foreigners. In many, if not in most instances, lasting monuments of different shapes, in various manners, have been raised to perpetuate their names and deeds, by grateful friends as well as admiring strangers. These have served the after-generations, from age to age, to be proud of their nation and ancestry, and have, in a great measure, excited in them a spirit of emulation. Moreover, others saw and acknowledged in these monuments the regard and gratitude of the country for their heroes, &c. We need not go far in search to exemplify the above statement; in India itself such cases have taken place.

The subject of the present address, you are all aware, was a Protestant missionary; therefore it is necessary to produce similar instances: consequently others, which might be very striking and peculiar, have been omitted as irrelevant. Hitherto, though no Native community perhaps has had an occasion exclusively to do anything in honour or to the memory of a departed European, yet they have most liberally contributed towards it, in common with Europeans, &c.: *exempli gratiâ*, towards Duff Memorial Hall at Calcutta, and Anderson's Church at Madras. Some years back, at Madras, a mission schoolmaster's wife died, and all the pupils subscribed and built her tomb. During the savage mutiny and inhuman massacre of 1857, missionary life was almost everywhere spared. All these evidently show the feeling and regard the Natives have towards missionaries, especially those connected with education. Should these towns come forward with their money, and show their love and gratitude in a solid manner, and we merely talk, and not give proof of our real feelings? Far from it! Lately you showed the same spirit in contributing towards the relief of Lancashire sufferers, and in gracing, most deservedly, the departure of our beloved and invaluable Collector. It is hoped the same liberal spirit will be manifested on the present occasion also.

'Let us for a moment consider the past life and labours, and their fruits, of our departed missionary friend and benefactor, and see whether he is not worthy of our regard and gratitude, to vindicate the reasonableness and utility of our present project. The late Rev. Robert Turlington Noble was the fourth son and youngest child of a clergyman in Leicestershire; the family consisted of four sons and two daughters. He was his father's Benjamin, and

"tender and only beloved in the sight of his mother." The eldest brother rose to become a Member of Parliament for the town of Leicester, and died about five years ago; the other two, one a clergyman, and the other a surgeon, are still alive. Of the sisters, the eldest, who was more than a mother to him, and to whom, he often said, he owed all his comforts, died, to his great grief, in 1863; the youngest, who had taught him to remember his Creator in the days of his youth, which was the germ of his devoted life, died before he came out to India. We are not much acquainted with his early life, nor does it at all concern us for the present. One fact might interest us all, and that is, while very young he had decided, in spite of his companions ridiculing him, and against the will of his parents, to become a missionary. His father had intended him for his curate (that is, assistant). He was educated at Oakham, in Rutlandshire, and entered at Christ's College, Cambridge, but graduated from Sidney Sussex College. While at college, he fell so very sick that all despaired of his life; but he was spared for us—he had a work to do.

'At the age of about thirty-two he came out to this country, in 1841, with the full intention of *burying his bones in Masulipatam:* he kept to his purpose. After spending a few months in Madras, in acquainting himself a little about the district to which he was bound, and in storing his mind with the best of advice as to the plan to be pursued in accomplishing the object for which he had made great sacrifices, he arrived at Bandar,* at the end of the same year. On his arrival he had to study the language, in order to gain free access to the people: this was rather a hard task for a man of more than thirty, still he devoted

* Native name for Masulipatam.

to it two years, and passed a creditable examination. In the meanwhile, fresh and unforeseen difficulties were presented to him—European dissuasion and Native discouragement. An officer, who had wasted his time and fortune in trying to cultivate the swamp behind the cantonment, told him one day, that all the labour on the Natives of Masulipatam would be as vain as his own on the swamp had proved. On one occasion a Civilian remarked to him, that to educate and convert the Natives, especially the Brahmans, was quite impossible; this gentleman had the privilege, in 1857, to see hundreds of Native youth, the Brahmans forming a fair proportion, under a course of the best education to be had in these parts, and also five converts, of whom three were Brahmans. On another occasion, a Native gentleman, who was a stanch friend of the mission to the end of his life, warned Mr. Noble not to expect more than *five-and-twenty* boys in the school which he was about to open: this friend was permitted to see the school crowded with *three hundred Native youths.* Another's mind would have sunk by such remarks; a person of a different character would have given up all idea of a school as a useless attempt. But it was not so with Mr. Noble; his well-known watchwords, "Firmness and Perseverance," kept him from such failings, and he derived strength and courage from a source of which his short-sighted friends were ignorant. Under these disadvantageous circumstances, in conjunction with Rev. J. E. Sharkey, he opened the school with two pupils, in 1843. This ominous beginning was sufficient to have damped the ardour of any person of ordinary character. *What! two teachers for two pupils?* one might have reasonably cried. Just at this time a very tempting offer of a Chaplaincy, with

a salary of rupees 700 per mensem,* was made to him. Any one would have gladly availed himself of it as the most opportune and providential offer; but he magnanimously refused it, and patiently persevered in his school. It need not now be said how the numbers gradually increased, what falls it has had, and how, every time, phœnix-like, it rose; or in what way it has attained to its present position, to be *the very first, in every respect,* among the schools of the Northern Circars, and one of the two best grant-in-aid schools in the whole Presidency of Madras. This has repeatedly been said of it by the Inspector and the Director in their reports. Pupils from this institution have reached the altitude of situations; they have become Deputy-Collectors, Sheristadars, Tahsildars, Sub-Magistrates, Missionaries, Schoolmasters, &c. They have ramified themselves into every department; the official ranks, not only in this and the adjoining districts, but also in far-distant ones, are for the most part filled by them. They are to be met with in the most northerly district of Ganjam, and the most westerly state of Travancore. They are to be found in the wide-apart Commissions of Mysore and Nagpore. The school has become a kind of reservoir, sending forth its refreshing streams almost in every direction; it has been a glorious sun, radiating its moral and intellectual light to the surrounding country, as our late Governor, Sir Charles Trevelyan, very keenly observed, that no sooner had he landed at Kakinada than he began to feel the blessed influence Mr. Noble's school was spreading. To what can all this be attributed? To his faithful labour, watchful diligence, unflinching firmness, and praiseworthy perseverance under Divine blessing. He looked

* *i. e.* 800*l.* a-year.

chiefly to the intellectual and spiritual training of those who were brought to him, but he did not overlook their bodily wants. He freely opened his purse to the poor, relieved the distressed, felt for the afflicted, cheered the downcast, comforted the mourner, &c. What has been said of Arnold, can truly be said of Robert Noble in this respect: "Independently of particular occasions of intercourse, there was a deep undercurrent of sympathy, which extended to almost all his pupils, and which, from time to time, broke through the reserve of his outward manner." Mr. Noble not only gave out of his own pocket, but also persuaded his rich friends to do the same. In this way he was enabled to feed the very poorest, pay school-fees for those not so very bad off, and give scholarships to the most deserving. By such means he enlightened the minds and relieved the wants of his pupils. His conduct was quite consonant with his name; his name was most significant: he was *noble* by name, *noble* in mind, *noble* in action, *noble* in purpose; he was altogether *noble*, made of a *noble* stuff, and endowed with *noble* faculties: by his *nobleness* he was endeared to people of different ranks, creeds, and dispositions; he became the friend of the young and old, rich and poor, master and servant, high and low, enlightened and ignorant. His great motto seems to have been, "Let us do good to all." In his humble calling, by his singular devotedness and peculiar philanthropy, he became great—rose high in the estimation of others. The chiefest authorities had the greatest respect for him; Collectors and Judges paid the utmost deference to his word. His word, like that of Cæsar, "might have stood against the world." We said, he gave his money and time: was that all? *Nay, he gave himself up entirely.* After the

Government examinations came in, he taught every day regularly ten hours; so heavily did he tax his strong constitution and overwork himself, that his iron frame at last succumbed to the Herculean work, and he himself fell a victim to the cause of education. He taught while he was able to sit up, and worked till the very last atom of strength was exhausted. The school was his wife, the pupils his children; its distinction was his life, and its destruction, which God forbid, his death; at the cost of his own life he has left it at the pinnacle of glory. The wish of every friend will and ought to be that the glory bought with such a dear price should never sink, but become imperishable. The Church Missionary Society urged on him the necessity of a change to recruit his failing strength, and rest awhile his shattered nerves. Medical advisers promised to give sick certificates; private friends offered to defray his expenses: no entreaty, no promise, no offer could or would in the least move him from his purpose. The frightfully anxious night of the cyclone, and the two subsequent dangerous attacks of dysentery and fever, failed to stir him from Bandar. When the European residents commenced leaving the place one after another, he assured the little band around him, that should the whole European body desert the place *he would not.* Here was an example of self-sacrifice and sincere love. He loved Masulipatam and its inhabitants to his death—untimely death, at the premature age of fifty-six. Even in his last moments, during his delirium, the school was at his heart; his thoughts were about it. We rarely find a European missionary spending *twenty-four years* of constant and arduous labour, without the slightest idea of change or home, in a foreign land; living for and dying in the

cause of education; cheerfully dying in the midst of his converts, out of the sight of relatives; gladly burying his bones among native graves, far away from family cemetery, as the late Mr. Noble did.

'We might naturally suppose that he was the happiest of beings; free from all annoyance; nothing to disturb his peace of mind; his path the smoothest. History and experience teach us that the greatest benefactors have still had enemies; so was the case with Mr. Noble: he had made some his enemies, though many were his friends; he had many trials and troubles, straits and difficulties; several times he was violently opposed by Europeans and Natives. He had open enemies to contend with, and treacherous friends to guard against. The highest officials at one time became his bitterest foes; began to intrigue his downfall, cross his projects, defeat his plans, throw obstacles in his way; in short, they tried to drive him out of the country. All the Masulipatam authorities could be said to have been against him, and he against them. More than once he was reduced to such straits, that nothing was left him but to close the school and return to his native land. He might well have groaned under these difficulties and cried,—

"My soul, with various tempests toss'd,
Her hopes o'erturned, her project cross'd,
Sees every day new straits attend,
And wonders where the scene will end."

But he was not to be overcome by such overwhelming powers and combinations. He had, with John Newton, "a frame of adamant and soul of fire." He was not altogether helpless; there were faithful friends to advise, encourage, comfort, and aid him with all in their power: and

all the time an Unseen Hand was supporting and delivering him, so that in the end he rose superior to every obstacle, trial, and trouble; his enemies were vanquished and put to flight; and *he lived to see the desire of his heart accomplished.* Thus he has left behind him a glorious name and imperishable fame; it can truly be said in honour of his saved memory,—

" *Si Monumentum quæris, circumspice.*"
If you seek for a Monument look around.

There are living monuments—the results of his labour, to show the wonders he worked.

'We all respected him while he lived, honoured his mortal remains by attending the funeral by thousands, and buried them in a grave watered with our tears. *Is there nothing more?* Have we reached the limit? His presence had a magical influence over us; his name was a most efficacious spell with us: should his memory die away without a token of love and gratitude from us? What will posterity say to it? Will not our own consciences accuse us? Can we stop the mouths of others from blaming us? Ought we not, on the contrary, to vie with those who have been liberal with their money to honour their living and dead benefactors? While our benefactor lived he required nothing of us; when he is dead he needs nothing from us. He did everything for himself. If we do anything it will be for our own satisfaction, for the benefit of our countrymen.

'In making this collection there is a double object in view—the perpetuation of our departed friend's memory in a worthy and useful manner, and the promotion of education, of which he was the originator in these parts. This

[illegible] benefit the [illegible] Committee hope to [illegible] a [illegible] several valuable Scholarships to be called after his name. In this way the name of Mr. Noble will constantly be on the lips of everybody, and education can be [illegible] to a certain extent. By such aid some who, though anxious to reach "the temples of Greece and Rome, which are [illegible] high in [illegible] times," yet are unable to do so from pecuniary circumstances, will have an opportunity given to them to obtain their cherished object. Some of the famous characters in Europe rose to eminence in this way. No doubt even in this country, there are many in whom "those talents which were formed to do honour to human nature, and to the country which gave them birth, are stunted in their growth by the frosts of poverty, and their unhappy possessors are lying in some unknown nook, who, under happier circumstances, might rise to the highest pinnacle of ambition and renown." What an invaluable boon would a Scholarship be to such a *one!* The Parsees in Bombay subscribe by thousands towards education; and will not the enlightened minds here, who have reaped and do reap the fruits of education, keep pace with their brethren of the Western Presidency? Have they seen the benefits of education, and not we? Are they anxious that their fellow-creatures should participate with them, and should not we? Have we not the same faculties and feelings as they have? or are we inferior to them in any respect? They are ready to show their generosity on every trivial occasion; we are called upon to show ours on a very solemn and laudable one, perhaps a rare one too. The European friends have already undertaken to build a suitable school-room, and, if possible, to found some Masterships in honour of Mr. Noble's memory; for

which they hope to raise at least fifty thousand rupees. If they can do what lies within their power, let us do something commensurate with our means. The Europeans are not under such obligations to Mr. Noble's memory as the Natives are: he never left his home and friends for them, for us he did; he never spent his time and talents on them, on us he did; he never lived for and died in their cause, for and in ours he did. They merely want to show the extent of their respect for him; but we have to go beyond that: we have to give tokens of our love and gratitude. Some of us, through him, have attained to our present position, hold our social rank, move as we do; all these would have been out of our reach but for him. Others among us, through his instrumentality, have been raised from the loathsome depths of poverty and ignorance: to most of us he gave a taste for that knowledge and science of which we are now proud. He fairly set us in the way to honour, wealth, and true greatness. Nearly half the families in the town were connected to him directly or indirectly; if all now come forward to do honour to his memory, a considerable sum can easily be raised, and the object in view in no time fulfilled. "Be mindful of favours received" is the maxim deserving our notice. Therefore it is hoped, and naturally expected, that none present will ever allow himself to be stigmatised with the odious epithet of ungrateful. Ingratitude is one of those qualities that men most abhor. Shakespeare, one of the greatest English poets, says,—

> "Sharper than a serpent's tooth it is
> To have a thankless child."

The real cause of our late friend's true greatness was his

love and gratitude to his greatest Benefactor, best Friend, most merciful Saviour, which were reflected in his love to the souls and bodies of his fellow-sinners. If there be any love and gratitude in our bosom to our friend and benefactor they can no longer extend to him, but ought and can be manifested in aiding that cause for which he lived and died, and, so to speak, in which his spirit is sure to take delight."*

Let the readers of the above bear in mind, that this Address was written and spoken by one of the pupils of the school in a foreign language. And mark the progress which it indicates, both in the speaker and hearers. But, above all, let them remember that this testimony, so highly applauded by the assembled Natives, was given to *a devoted Christian missionary*, who had so diligently taught them daily in the Holy Scriptures; and with such effect, that eleven of the young gentlemen of the neighbourhood had renounced their religion and become Christians; and then they will realise something of the progress which Christianity is making in India, and the change taking place in the Native mind.

Stimulated by this Native movement, and the expressed wishes of many Europeans, the following Appeal of the Madras Corresponding Committee of the Church Missionary Society was soon

* Can a *greater proof* be given of R. N.'s success as an Educationist than the fact, that this address was delivered by one of his Pupils, and printed by the Native press?

after issued on behalf of a Memorial to the late Rev. R. T. Noble of Masulipatam :—

'The Corresponding Committee have resolved to make an appeal to the friends of native education in the Presidency for a Memorial to the late Rev. R. T. Noble. Their own affectionate feelings towards one whom they so honoured had already suggested the idea. But it has also been suggested to them by several gentlemen in high office in the Presidency, who appreciated Mr. Noble as a Missionary and as an Educationist. And, further, a meeting for this purpose has been held and a subscription-list opened in Masulipatam itself, and an Appeal* sent forth by the Society's missionaries labouring there. The Hindu community of Masulipatam also have held an exclusively Native meeting for the same purpose. The Corresponding Committee feel that they are called upon to give effect, as far as in them lies, to these concurring wishes.

'The importance of Mr. Noble's services *as an Educationist* may be estimated by many testimonies. In the last Report of Public Instruction in this Presidency, the Inspector, Major Macdonald, says : — "The importance of the moral influence which Mr. Noble's school has always exercised, and continues to exercise in Masulipatam, can hardly be exaggerated." In the Proceedings of Government, on the Report alluded to, we find the Governor in Council saying, "Of the private schools of the higher class (in the Madras Presidency), the Church Mission School in Masulipatam *stands first, as it has done for some years past.*" In the *Madras Times*, of October 21st, 1859, we find Sir Charles Trevelyan's impression with regard to the

---

* This Appeal is printed on page 349.

school thus put on record:—"On Wednesday, the Governor visited Mr. Noble's school, and examined some of the classes: he then spoke to the boys, and pointed out to them the advantages they derived from being under a man of such character and attainments as Mr. Noble, *whose influence on the education of the rising generation he began to feel as soon as he landed at Cocanada.*" And Government officials of high standing, who were acquainted with the Northern Circars, have continually borne testimony *to the character for truthfulness and courtesy, and a high tone of morality*, which very generally distinguished the subordinate officials of Government who had received their education in the school, though they had not embraced Christianity.

'*As a Missionary*, sent forth to teach the way of salvation to the Hindus, Mr. Noble, it may be fairly stated, stood in the foremost rank of devoted missionaries. He cherished a deep affection for the people of this land, and gave himself up with a peculiarly single eye to their eternal interests. For the twenty-four years of his sojourn in India (during which time he never revisited his native land) he succeeded in allowing nothing to draw him aside from giving the full bent of his powers *to them.* Ministrations to his fellow-countrymen in his own native tongue, and the mixing in English society, he deemed it his duty as much as possible to forego, in order that his heart and his mind might be kept sacred as much as possible for the Hindus. Sundays and week-days, his house was open to them for counsel and conversation on eternal things. They felt that in him they had found a devoted friend, and their affection to him in turn, young and old, was very great. But it is well known, at the same time, that his holy life

and conversation, and his singleness and purity of aim, as they were a standing testimony to all, were blessed to the spiritual edification of many of his fellow-countrymen.

'*To bring the Gospel to the hearing of the upper classes of Hindu society*, was the peculiar work which Mr. Noble always set before himself. For this work he offered himself to the Church Missionary Society, and for this was deputed by that Society to India, in 1841; *and this one object he ever kept in view, never swerving from it.* With this view his school was only opened to the natives of the higher classes; and the consequence was, that the larger proportion of his pupils were Brahmins, and the majority of his converts were from the same class. On the subject of Caste ("the unholy distinction of Caste," as he emphatically designated it), he held the firm conviction that it was too deep an evil to be dealt with effectually by any weapon of man's devising. The compulsory blending of all castes in a school he looked upon as calculated to alienate, unnecessarily, the affections of the higher classes from us, and to drive them from the school, and to force the lower classes up to a liberty for which the Gospel had not prepared them, while it did not at all eradicate the evil. The spiritual application of the sharp sword of the Word of God to the conscience he deemed the only weapon for that. On the other hand, he thought it unreasonable that Brahmins should be refused the bread of life, unless they were willing to receive it side-by-side with the lowest castes, before they were taught by the Gospel the sinfulness of the distinction. And he did not consider that the Gospel, if it penetrated into a Brahmin's soul, would be productive there of less loving tenderness to his brethren of all mankind, because it was learned in a school where all

were not admitted. *The principle, as wielded by his hands, has certainly so far been most successful.*

'The form which it has been suggested by many the Memorial should take, is that of the erection of a "Noble School Hall," in Masulipatam. The Corresponding Committee entirely concur in this view. For several of the last years of his life it was Mr. Noble's earnestly-expressed desire to have a hall of this kind for the better accommodation of his pupils. The carrying out of his wish was delayed, partly by the inability of the Society to grant the necessary part of the outlay (the Madras Government having most heartily offered the half of it), and, for the last year, by the interruption caused by the cyclone. The erection of such a School Hall is estimated to cost from rs. 30,000 to rs. 40,000. For assistance in the carrying out of this object, the Corresponding Committee now appeal to the friends of education in this Presidency. They are sure that no Memorial would have more fully met the wishes of him who has departed.

'Subscriptions will be received by the Secretary, at the Church Mission House, Madras; or by the Treasurers, Messrs. Arbuthnot & Co.; also in Masulipatam, by the Local Committee, consisting of the Revs. J. E. Sharkey, J. Sharp, and A. H. Arden.*

'By order of the Madras Corresponding Committee of the Church Missionary Society,

'W. GRAY, *Secretary*.

'*Madras C. M. House,*

November 28, 1865.'

* In London they will be thankfully received by the Secretary, Church Missionary House, Salisbury Square, Fleet Street; and by Rev. J. Noble, Nether Broughton, Melton Mowbray.

We now bring before our readers the Missionaries' Appeal:—

'This Appeal is specially addressed to the friends of the late Rev. R. T. Noble, and to all who take a lively interest in the education of this country.

'For more than twenty-four years Mr. Noble devoted himself with untiring zeal to the education of the higher orders of the Telugu people. Those who have ever had the privilege of being acquainted with him do not require to be reminded of his deep personal piety, firmness of mind, and labour of love. He never revisited his native land, but gave hinself up "body and soul," as Sir Charles Trevelyan so well expressed it, to the great work committed to his charge.

'It was Mr. Noble's delight and privilege to attend to his daily work, and keep in motion one of the most powerful of all machineries for undermining the fatal rock of Hindu superstition, and carving out at the same time goodly stones wherewith to lay the foundation of a living church.

'Twenty-two years ago there was scarcely a single well-educated native in the Masulipatam district. We might now point to hundreds of respectable Hindus who have received a thorough English education in Mr. Noble's large and flourishing school—a school which takes its rank almost at the head of all the schools in the Presidency. We might also point to the commencement of a native clergy, to Christian schoolmasters, and to a family of converts, *all of whom, with three exceptions, were Brahmins.*

'Mr. Noble's moral influence is felt far and wide. Many a Native gentleman holding the appointment of Deputy-

Collector, Sheristadar, or Tasildar, is entirely indebted to Mr. Noble for his education and high position.

'The great work for which Mr. Noble laboured so successfully, and in which he died, yet remains. The labourers of the mission have indeed lost an able colleague, but there is One who still reigns. He changeth not, and His power ruleth over all.

'It was Mr. Noble's great desire that a new building should be erected for his school, as the one in which it was held was too limited for his increasing number of pupils. His many friends, therefore, feel that nothing could be a more appropriate memorial than a suitable School-house, built according to the plans which he himself had procured.

'It is for this purpose that the undersigned earnestly solicit the contributions of all who esteem Mr. Noble, and are disposed to continue his work.

'J. E. SHARKEY,	*Missionaries*
J. SHARP,	*of the*
A. H. ARDEN,*	*C. M. Society.*

'*Masulipatam, November* 20, 1865.'

Another independent testimony is taken from the *Madras Times*, December 15, 1865:—

'It was Sir Charles Trevelyan who designated the Church Missionary Society's Educational Institution at Masulipatam, the "Cambridge of Southern India," and

* The Rev. A. H. Arden, B.A., of Christ's College, Cambridge, joined the Mission at Masulipatam in 1865.

those who know the Northern Circars, who have resided there, and mixed freely with the people, will readily admit that the beneficial influences which have radiated from this centre cannot be too highly estimated. He whose name is identified with this great work—the devoted missionary, Robert Noble—after twenty-four years of arduous labour, has died. His loss is a great one: it will, indeed, be hard to fill his place; but the benefit of his influence he has left behind him. The men whom he has taught and trained have gone forth into Hindu society with awakened minds and cultivated intellects, with a knowledge of the difference between their systems and ours. They have gone forth with many of their old prejudices shaken; and who can doubt but that they will exert a powerful influence upon those among whom their future lot is cast: that, as witnesses among the masses of the value of education, they will popularise its pursuit, and pave the way for greater things in the next generation? There remains, however, the work to be carried on. *Indian missionaries have, indeed, done great things for education:* John Anderson and Duff are names we all highly esteem: nor is Robert Noble unworthy to be placed beside them. But what we want is a succession of leaders to carry on their work, and to reap the fruit of their labours. We want, in fact, when a good work is commenced, to perpetuate it in our midst. By offering the advantages of a first-rate education, the missionary has the means of bringing the higher classes of Natives within his influence, in a manner that would be otherwise impossible; and although the number of actual conversions to Christianity may be but small, it is by no such results as this that the amount of good effected is to be estimated. Is it nothing that the rising generation

should at least be delivered from many of the old prejudices of their fathers; that their faith in their old superstitions should be shaken; that they should have clear notions, at least, as to what the Christian religion and system is? The fetters of Caste may be too strong for them to break, they may live and die professed Hindoos, but then their children will occupy a more favourable position than they ever did. Their minds will be freer, and from the way they are brought up, and the liberal ideas which they find gaining ground, they will feel themselves more free to judge for themselves, more free to carry out their convictions, whatever they may be. We know how plastic is the mind of youth, and how apt we are to retain the firmest our earliest impressions. What mighty influences, then, do the instructors of youth in our great public schools wield! If we could only give the Hindu such institutions as the public schools of Old England, with their tone, and their spirit, and their traditions, we should soon witness a very rapid development of civilization in the country. It was with such an object as this that Robert Noble laboured at Masulipatam, with what success Sir Charles Trevelyan bore witness in the account of his visit, published in the *Madras Times* of 21st October, 1859. It was Mr. Noble's great desire to erect a large and commodious building for the school which he established. He had already laid out rs. 4000 on materials, when the terrible cyclone came and washed the whole away. It has now been proposed to carry out this work, to raise a *Noble-College,* and found *two Noble-Masterships* of the value of rs. 75 a-month, and to build a bungalow for the accommodation of Mr. Noble's converts, as a Memorial of this great and good man, on the scene of his labours. An appeal has been put forward by his colleagues to invite

subscriptions for the carrying out of this work, according to a plan which he had himself procured and revised. The Appeal is signed by the Rev. Messrs. Sharkey, Sharp, and Arden; and it is estimated that about rs. 40,000* will be required to carry out the design. We cannot doubt but that the amount will be speedily raised. . . . One but seldom meets a well-educated native in the Northern Circars who has not been educated either at Mr. Noble's institution at Masulipatam, or Mr. Hay's late school at Vizagapatam. That the latter should have been given up by the London Missionary Society is a matter of great regret; and that its place has never been adequately supplied, even by a Government school, is what many intelligent Hindus are ready to admit. . . .

'But as the Mission School at Vizagapatam has ceased to exist, there is all the more reason that the public should see to it, that Mr. Noble's seminary shall at least be placed on a permanent footing, that a suitable building be reared, and endowments provided, and that one first-class Mission School, especially designed for the benefit of the higher classes, shall always be maintained among the Telugus. There could not be a more fitting testimonial to the memory of such a man as Robert Noble, who, as Sir Charles Trevelyan happily expressed it, "gave himself up, body and soul," to the great work of Christian education; and it is well that the public should, from time to time, show an appreciation of a man's life, devoted and sacrificed to the promotion of the highest interests of humanity, by taking up the charge that he has laid down, and by hearty support, as far as in them lies, carrying out and developing his views to a successful issue.'

* £4000.

CONCLUSION.

> 'His work still lives; it blossoms from the dust,
> And a glad future holds the fruit in trust.'

Assisted by kind friends, the writer of this Memoir has now, to the best of his ability, nearly finished the work given him to do; and as he ever felt while his excellent brother was living unworthy even to bear his shoes, so he has to regret that some more able pen has not been found to portray the holiness and devotedness of his character, and the greatness of his work.

The testimonies just adduced, however, speak for themselves, and show how he came to his grave after a life of great usefulness, and with no little honour. Deliberately choosing to cast his lot among a people in our great Indian Empire who had been utterly neglected by the Church of England, totally destitute of any education worthy of the name, he raises up a School which is termed by the Head of

the Madras Government 'the Cambridge of the Northern Circars of India;' sends forth from it hundreds of young men into the Government offices, and other influential positions, who are noted for their ability, truthfulness, and high principle; leaves it in full efficiency with 310 students; and, above all, gathers around him a family of converts to Christ, twelve in number, mostly Brahmins, who have continued steadfast in the faith. May we not ask, 'Has not his mission been a grand one? Is it not unique? Has there been anything like it in India, as regards Brahmin converts, in the whole history of missions during the present century?' Nor has the work ceased with his death; for it is only recently that accounts have been received of the avowal of Christianity by two more Brahmin pupils in his school, which, happily, shows that the work has not been dependent merely on his personal influence, so as to stop when that was withdrawn; but, as he himself would have acknowledged, on the operation of God's Holy Spirit, and thus affording the most hopeful encouragement for future labour. We learn, also, that there is quite a spirit of inquiry in the district around—eighty-seven people having been baptized in one village; whilst in another village fifteen families have placed themselves under Christian instruction, and in several other villages the people are favourably disposed; but how to provide them

with suitable teachers is the anxious question which arises.*

Robert Noble has, indeed, discovered in the Telugu country a mine of intellectual and spiritual riches; has shown us how to work it; and has, under the blessing of God, produced specimens of such worth and beauty, that if we, in dependence upon the same blessing, follow in the course he has pointed out, and worthily sustain the school he has raised, both the Government and the natives will be equally enriched and benefited. Had a gold mine been discovered, thousands would have rushed in eager haste to the working of it; yet here is something infinitely more precious than gold which perishes.

Let the young Christian gentlemen and ladies of England, then, ask themselves whether this work is not worthy of them; and whether it is right that

* The statistical Returns of the Masulipatam Mission, to the end of the year 1863, show that there were then of Natives under Christian instruction,—

Baptized,	men, 81;	women, 93;	children, 148:	total 322
Unbaptized	„ 27;	„ 17;	„ 13;	„ 57
				Total .. 379

Of children of all castes and classes, learning in all the schools throughout the district,—

Boys, 638,	of whom 68	were Protestant Christians.
Girls, 109,	„ 46	„ „
Total .. 747		

twelve millions of souls, under our own Government, thirsting for light and knowledge, and so ready to embrace Christianity, should not awaken their sympathies and enlist their services—especially now the path has been cleared, and success shown to be certain, if the work be carried on in the same spirit?

Let Christian parents also ask themselves if they could do better for their children than to give them up for this work, if they earnestly desire to undertake it?

It appears a strange and mistaken view of things which can induce parents to rejoice in Indian appointments for their children, whether in the military or civil departments, and yet hesitate to allow them to go there as missionaries and educationists.

Let them look at the success of Robert Noble, and ask themselves whether one military officer, or one civil servant in twenty, attains the honour he attained, or is instrumental in doing half the good which he was permitted to accomplish, to say nothing of the great and final reward?

Let us banish, then, this vulgar error, the result of centuries of darkness and unfaithfulness; and while we say with the Apostle, "some glory in their shame," let it not be said of any Christian parents that they are ashamed of their glory, and do not rejoice when their sons and their daughters are en-

dued with a missionary spirit. No! God forbid! We have not so learned Christ, or the value of the Christian religion.

The writer of this Memoir has, from among his five brothers and sisters, had a sister and a brother missionaries. Those who stayed at home have been, as a general rule, successful in life, and would be termed a fortunate family. This success may be distinctly traced to the piety of the father.

And has the example of the two missionaries had no tendency to promote the family well-being? The Biographer cannot believe it. He is fully persuaded that it has had the greatest tendency to keep alive and encourage any piety that may be found among them, to quicken them to higher aims, and less selfish pursuits.

There was much practical wisdom, as well as sincere piety, in the exhortation to his family of a dying nobleman, whose life is well known:—'I do not wish you to remember me as the Governor-General of India, so much as that I was the President of the British and Foreign Bible Society.'

One was a worldly honour, the consideration of which could have but little effect on the moral character; the other was an evidence that their father stood high in the estimation of the Church, and had devoted himself to promote religion throughout the world.

Such examples speak to the heart and conscience. And, delicate as it is to speak of one's own family, the writer may be permitted, as standing on the borders of the eternal world, to state that he considers the connexion with the Missionaries mentioned in this Memoir as a great family honour and family blessing.

About two years ago a beloved daughter, aged seventeen, who had lived for several years a life of gentleness, benevolence, and piety, died in such perfect peace, and in such triumphant faith and hope, that death had no sting and the grave no terror. She saw an Omnipotent Saviour and an opening heaven. She loved the Missionary cause; and the Spirit of grace had not left the family.

The truth, then, the writer wishes to establish by these remarks, and by the publication of this Memoir, is this—that if 'a Christian is the highest style of man,' a Missionary like H. [illegible] is the highest style of Christian;' and he [illegible] that there is a more honourable and blessed [illegible] ployment upon earth.

'Them that honour Me, I will honour,' [illegible] faithful declaration of God, and is [illegible] every case—individuals, families, [illegible] nations.

The *individual* is blessed in [illegible] love to Christ, seeks the salvation of [illegible]

family is blessed in which this spirit lives. The *parish*, in which it occupies a prominent place. And the *nation* which, feeling its obligations to the Giver of all good things, considers itself a steward of the light it has received, and strives to make it shine forth to other nations, that they may glorify our common Father in Heaven. He believes that England's safety and glory, as a nation, consists, not so much in her fleets and armies, in her commercial and manufacturing wealth, in her just and equal laws, in her Constitution, glorious for centuries; nor even in her high attainments in science and enlightenment in true knowledge: but England's greatness and security consist in the favour and blessing of God.

And how is that favour to be obtained and preserved? May we not reply,—When England is faithful to God, and dispenses the light with which she is intrusted throughout the dark places of the earth, and specially among the 200 millions in India, Africa, and other parts of the world, under her Government; when she shall consider this her great mission, then God, even our own God, shall give us His blessing. 'God shall bless us, and all the ends of the world shall fear Him.'

LONDON:—STRANGEWAYS AND WALDEN, PRINTERS,
28 Castle St. Leicester Sq.